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THE
FAITH AND DOCTRINES
OF THE
CHURCH OF THE ETERNAL SON:

INTENDED AS A
CHURCH BOOK
FOR THE
CHURCH OF THE ETERNAL SON GENERALLY.

ALSO, FOR THE USE OF ALL SINCERE SEEKERS AFTER FULL SALVATION
AND PERFECT LOVE; AND PARTICULARLY FOR THE CONVINCE-
MENT OF SUCH AS DOUBT THE TRUTH OF THE DOCTRINE
OF THE "ETERNAL SONSHIP," OR THAT JESUS WHO
DIED ON THE CROSS IS THE ONE ONLY GOD:

*According to the Prophet Isaiah (XLIV. 6), "Thus saith the Lord the King
of Israel, and his Redeemer the Lord of Hosts. I am the First and I am the
Last, and besides me there is no God." To which Jesus sets his seal, as follows:
"These things saith the First and the Last which WAS DEAD." Rev. ii. 8.*

THIS VOLUME IS DIVIDED INTO FOUR PARTS.

TO WHICH IS ADDED,

A NUMBER OF SELECT HYMNS ADAPTED TO THE
WORSHIP OF JESUS "THE TRUE GOD."

PART I. INVITATION AND ADDRESS, PAGE 17.

II. DECLARATION OF FAITH, PAGE 54.

III. ORGANIZATION OF THE CHURCH, PAGE 130.

IV. ILLUSTRATION OF ITS FAITH AND DOCTRINES.

THE BOOK ABOUNDS WITH COPIOUS EXTRACTS FROM THE HOLY SCRIPTURES, AND
WITH ARGUMENTS THEREFROM WHICH PROVE THAT JESUS, WHO
DIED ON THE CROSS, IS "THE TRUE GOD." 1 JOHN V. 20.

This Book has been more than seventeen years in progress, and is now
offered to ALL (apart from its church government) as a

BOOK OF REFERENCE
PROVING THE DIVINITY AND ETERNITY OF THE SON OF GOD
AS A SON.

PHILADELPHIA:

1849.

Entered according to the Act of Congress, in the year 1849, by
ROBERT STREET, ARTIST,
in the Office of the Clerk of the District Court for the Eastern
District of Pennsylvania.

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ERRATA.

For Thirdly, page 14, read Fourthly.

For Address to the Seekers, page 53, read *Invitation and Address*

Read *who was crucified*, page 17, as a parenthesis wherever it occurs in this connection. It must be thus marked in the second edition.

The paragraphs in Chap. IV., page 134, are improperly numbered. They should be 1, 2, &c., instead of 5, 6.

For Ez. xxxiii. 20, Chap. V., page 76, read Ex. or Exodus.

The Chapter, page 212, should be X. instead of IX., and the following Chapters (in this part), altered to suit.

At the end of paragraph 38, page 123, add (see Note, Table of Contents, page XVI.) Also between the words "at home early," and "during the seasons," paragraph 36, page 210, add (See Note, Table of Contents, page XXIII.) Also at the end of Question VIII., page 218, add, (see Explanatory note on page XXIV, Table of Contents.) Also in Question XVII., page 222, after the words *When did it take place?* add the words [*and where?*] in the second edition of this book.

In Article II., page 73, between the words "He pre-existed," and the words "and after which image," insert in the second edition of this work the following words—and which is called by the prophet ("the *Angel of his PRESENCE*," Isa. lxiii. 9,) which appeared to Moses on the Mount. (Gen. xxxiii. 18, 23.)

Insert on page 397, (by making two lines of the 5th chorus, Glory, &c.,) the following chorus in the second edition of this work.

O hallelujah ! grace is free,
There's enough for you, and enough for me,
There's enough forevermore !

TABLE OF CONTENTS,

OR A BRIEF SYNOPSIS OF THE WHOLE WORK.

NOTE TO THE READER.—THE *page*, in connection with *each Chapter* in this volume, is given in the following Table of Contents, as follows: “CHAPTER I, PAGE 17.” Also the paragraphs in each chapter are given, by which arrangement any chapter, paragraph, or clause in the book can be found immediately.

INTRODUCTION.

Introduction.—Christ has chosen us; he says, “ye have not chosen me, but I have chosen you.” We are commanded “to bring forth fruit,” and to *nourish it*. The chief object of this church described. All the Apostolical Gifts are *now* attainable by a true belief in Jesus. Demonstrated from Scripture. The salvation of souls is our only object.

PART FIRST.

INVITATION AND ADDRESS.

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TITLE OF THE CHURCH.

This Church shall be called THE CHURCH OF THE ETERNAL SON. And there shall be no *alteration* or *amendment* made to the *Title*, nor to the following *explanation of the Title* of the Church.

EXPLANATION OF THE TITLE. Page 55.

1, 2. The Son was *eternally begotten*, and existed at the *same eternal instant* with the Father. 3. His knowledge equally eternal with the Father's. His *doings* or *acts* equally eternal with the Father's acts. 4. His name is also "the Everlasting Father," and *one* with him. 5. *He is the Father also*—proved. 6. His *IDENTITY* the same with the Father and the Holy Ghost. 7-9. The Omnipotence, Omniscience, and Omnipresence of the Man Christ Jesus—proved. 10-12. The SON is the *Eternal Image* and Person of the Father and of the Holy Ghost, and is the only God, and Maker of all things—proved. He *received* Divine worship and approved of it *as his right*. 13. He is the *only potentate*, proved from Scripture (as we establish all our doctrines). 14. His *Kingdom* and *Reign* will have *no end*, demonstrated. 15-27. From the declaration of Jesus, that there is but "ONE GOD," *who is also* "ONE LORD," and other Scriptures, we clearly demonstrate in these paragraphs that *Jesus Christ of Nazareth* who *suffered* and *died* for us on Mount Calvary is *that One Lord*, and *One God*, and that there is *no God besides him*. 28. Jesus is the *Word of God*, which *Word died*. 29. Jehovah and Jesus the Son "are one" in *identity*. 30. Note.—His expressions of *submission* or *obedience to the Father*, how to be understood. 31-33. The *pre-existence* of Jesus, the son of the Father, further demonstrated. 34, 35. The doctrine of two *DISTINCT* natures in the person of Jesus. That is, *one nature which suffered*, and *one nature which did not* and *could not suffer*, refuted. It falsely makes two *DISTINCT Sons*. 36, 37. Jesus of Nazareth the SON of God, who was born

of the Blessed Virgin Mary is called by Dr. Adam Clarke in his *Commentaries*, and by all Socinians and Unitarians (in all their grades), "the Humanity." They maintain that he is not the "Mighty God," "but inferior to him." 38-41. Dr. Adam Clarke's *apostacy* from Methodism, and the *truths* of the Holy Bible. His commentaries on St. Luke's Gospel. He denies that JESUS the SON and "HOLY ONE," is Divine and Eternal as a Son. He says "the doctrine of the eternal Sonship is *antisciptural*, and *highly dangerous*." These false doctrines refuted. 42-44. Jesus the Eternal Son who suffered and died on Mount Calvary is the *express and Eternal Image of God*. And although there are *three persons* named in the Godhead, YET THERE ARE NOT THREE IMAGES—proved. 45, 46. Jesus the man who died for us was WORSHIPPED before and after his resurrection, and before his ascension, and *approved* of it: he therefore MUST BE GOD. 47. Jesus will be our final *Judge* when *all* will see and learn that HE is the "ONLY POTENTATE." 48. The SUMMARY and conclusion of the Explanation of the Title.

CHAPTER III. PAGES 72--113.

ARTICLES OF FAITH AND DOCTRINES OF THE CHURCH OF THE ETERNAL SON.

ARTICLE I.—"The True God."—Jesus Christ of Nazareth "IS THE TRUE GOD." 1 John v. 20.

ART. II.—His oneness.

ART. III.—His Godhead or Trinity.

ART. IV.—The Omnipotence, Identity, and Oneness of Jesus with the Lord Jehovah.

ART. V.—No man can see the unveiled Glory of Jesus, and live.

ART. VI.—His Incarnation.

ART. VII.—"The True God" became passible, or suffered.

ART. VIII.—The Man Christ Jesus is "the Lord God of the Holy Prophets." Rev. xxii. 6.

ART. IX.—The "Image," "Person," or "Likeness" of God.

ART. X.—On the Mediation, Atonement, and Intercession.

ART. XI.—On the pre-existence of the *Soul* of Christ.

ART. XII.—The Reign of Jesus the SON is Eternal, "and will have no end." Luke i. 33.

ART. XIII.—On the Resurrection, and Creaturely Devils.

ART. XIV.—On God's Foreknowledge or Decrees.

ART. XV.—"With God all things are possible."

ART. XVI.—On Justification and the New Birth.

ART. XVII.—On Water Baptism.

ART. XVIII.—The Protestant or Roman Catholic Sacraments of Bread and Wine, not applicable to the Regenerated Children of God.

ART. XIX.—On the Spiritual Communion of Jesus in the Soul, (which is the true Sacrament.)

ART. XX.—Our Preachers.

ART. XXI.—Clergy or Laity of other Churches.

ART. XXII.—Unbelievers in the Eternity and Divinity of Jesus the SON of God, AS A SON.

ART. XXIII.—JESUS CANNOT BE LIMITED.

CHAPTER IV. PAGE 114.

ARGUMENTS.

Further arguments from the Holy Scriptures which prove that "*Jesus of Nazareth*," who was crucified, is the Eternal Son, and the ONE ONLY GOD, in heaven or in earth, and besides him, there is no God. Isa. xlv. 6.

1-5. Jesus the Eternal Son eternally existed in an image-like-form, and not "in the divine mind," or "in the Father's bosom" only. 6-11. "The Son of Man," and "the Son of God" mean the same Eternal Divine being. In these verses the Socinian Heresy adopted by all Unitarians, and promulgated particularly since the year 1600, and lately advocated by Dr. Adam Clarke in his Commentaries, is refuted. The Heresy is this, that "Jesus Christ AS A SON had no existence before he was conceived and born of the Virgin Mary," and is "inferior" as a Son, to God. 12-14. The true ANTICHRIST defined and clearly proved from *direct* quotations from Scripture. No sect that worships Jesus, "the true God," is the antichrist—"Jesus is the Christ," and "Christ is God," proved. 15, 16. Jesus is our Father—proved. 17, 18. The false doctrine of two whole and *distinct* or *separate* natures in the person of Jesus, called by the schools the Hypostatical union, introduced, and refuted from Scripture. 19-27. The "HUMILIATION" of the Eternal Son explained, and his expressions or sayings according to his *eternal right as God*, set forth. 28. Although nailed to the Cross, the angelical hosts were at his command. 29. He died groaning in agony, yet exercised at the same time his infinite *pardon*ing power, being God. 30-36. The doctrine of the hypostatical union of two distinct natures further refuted by comparison with several records of the Holy Scriptures. 37, 38. No man can look upon the glorified body of Jesus and live—His appearance to the Apostles after his resurrection explained, and the error that God is "without body or parts," refuted—The Intercession.

[Note.—Jesus declares, "Hereafter shall ye see the Son of Man sitting at the Right Hand of the Power of God." Luke xxii. 19. Therefore the words *right hand of God*, as used by the Apostle, is a figure of "the Power of God," and does not mean, as professing Christendom supposes, that JESUS, "the HOLY ONE," (see Acts iii. 14,) for "ever" sits at the right hand of another God, even the Father, somewhere in space, making intercession for us. If Jesus thus *literally* sitteth at the right hand of another God, then the *intercession* would have been *woefully interrupted* at the peculiar crisis when Saul was persecuting the church; for it is declared in Acts xiii. 17, that Jesus personally "appeared" to Saul of Tarsus on his way to Damascus, and said, "I am Jesus whom thou persecutest." According to the doctrine now advocated in the churches, the throne of intercession must have been VACATED or *empty*, when our Lord "appeared" in his glory to Saul, and particularly so when he visibly appeared in his *glorious body*, and held the long interview with Saint John on the Isle of Patmos, and gave him the Revelation. The truth is, that Jesus *begins* and *ends* the work of redemption *per-*

sonally in every soul. His glorious body is the centre of his *Omni-presence* and *Omnipotence*; he declares, "for where two or three are gathered together in my name, there am I in the midst of them;" consequently, *Jesus* must be everywhere. See the subjects Intercession, and the Throne of God explained in Article Tenth, pages 84-87, and in Article XXIII., pages 112-13. See Question XV., page 221.] ¶ The *Notes* in this Table shall have the same force for doctrine, &c., as if comprised in the body of the work.

39. When God became man, *the purpose was eternal*, therefore he never changed. 40. The Man, *Jesus*, was "in heaven," and omnipresent when upon earth; he was only veiled. 41-44. God became passible, and suffered—He died by a separation of his spirit from his body, as men naturally die. 45. *Jesus* is "without *Father*, without *Mother*," according to the flesh. 46-51. He "was tempted IN ALL POINTS like as we are, yet *without sin*." His expressions on the cross—"My God, my God, why hast thou forsaken me?" is one of *our* despairings, and therefore necessary—This explained—He is "the True God," the "Rock of Ages," and "Ancient of Days."—He is all "Glorious in his Apparel," and cannot be looked upon. 52, 53. We worship *Jesus* because "all the angels" and the "Apostles" worshipped *him*. 54, 55. We worship him for Redemption—for his "Kingdom" "*within*" us. 56. As our only Righteousness. 57. For his Love. 58. We worship him from his *own* impulses. 59. Because he fills our Souls with the Holy Ghost. 60, 61. And when *Jesus* is in our "midst," we cry out and shout "for joy," as the Prophet declared, Isaiah xii. 1-6, and worship him with a loud voice, as the whole multitude of the disciples did at his descent of the Mount of Olives. 62. His rebuke to the Pharisees. 63, 64. We worship him from a full heart, with rapture, thanksgiving, and praise—And say, Thou art the only God. 65-67. We praise *Jesus* for salvation. (*For there is none in any other name.*) And cry out "Honor and Glory, Might and Majesty, Riches and Wisdom, Omnipotence and Omniscience, and Eternal Dominion belong to thee!" 68-72. We praise *Jesus* with David, and say, "Blessed be thou, Lord God of Israel, *Our Father*, forever and ever," and cry out with him, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: and all that is in heaven and in earth IS THINE. Thine is the Kingdom; and thou art exalted above all. Both riches and honor come of Thee. And thou REIGNEST OVER ALL." 1 Chron. xxix. 10, 11, 12. For thou only, Lord *Jesus*, art our WAY, our TRUTH, and our LIFE, and our GOD, henceforth and forever, Amen. Hallelujah.

PART THIRD.

ON THE ORGANIZATION OF THE CHURCH.

CHAPTER I. PAGE 130.

INTRODUCTION.

1, 2, 3. Our Blessed Lord encourages two or three to meet in his name.—He declares, “Where two or three are gathered together **IN MY NAME**, there am I in the midst of them;” therefore, three Regenerated *male* persons, embracing all our doctrines, shall, [*by signing their names to the Declaration of Membership, page 409,*] constitute an *inceptive* organization of a Church, but shall perform spiritual duties only. They may add male and female members to their number according to discipline. 4. *Thirteen male* persons, thus associated, may organize into an *official* branch of this Church; but shall report to the Chief Elder or to the State Elder their organization

CHAPTER II. PAGE 131.

THE CHIEF PRESIDING ELDER.

1. The Church of the Eternal Son shall be primarily directed by a chief “Overseer,” called the Chief Presiding Elder. 2. His authority shall extend over all the churches of the country or nation in which he lives, and of which he must be a citizen native born, but shall never extend beyond the same. He shall have no temporal power—his oversight being purely spiritual. 3. His duty. 4. Each State, or Province, or District, or Territory of a country shall also have an Overseer. Each shall preside over the church of his respective State or District. He has no temporal power—his oversight being also spiritual. His duty. 5. No Elder shall interfere with the *secular* organization of a Church or its property. 6. **EACH CHURCH SHALL GOVERN ITS OWN AFFAIRS.** 7. Exhortation.

CHAPTER III. PAGE 132.

THE QUALIFICATION OF THE CHIEF ELDER OR OVERSEER.

1. He must be Regenerated. He must produce *living* witnesses (who have been converted through his *immediate* instrumentality) that he has the power of the Holy Ghost to the conversion of souls. 2, 3. He must “**KNOW AND HEAR THE VOICE OF JESUS,**” and how to comfort mourners, and administer consolation to the sick and dying, in the hour of trial. 4. His office is an office of mercy. 5, 6. He must see that all our *written doctrines* are faithfully maintained by the State or District Elders, the *Local* Overseers, and the Ministers, helps and members under their charge. 6. We allow no Tradition to govern this Church.

CHAPTER IV. PAGE 134.

DURATION OF OFFICE OF THE OVERSEERS—RESIGNATIONS, ETC.

Note.—The paragraphs are improperly *numbered* in this Chapter—the first paragraph is numbered 5, the second 6, &c. We note them in this table as they are numbered. They must be revised in a second edition.

5, 6. Term of office of the Chief Elder. He may be re-elected, and removed from office for incapacity or delinquency. How the Elders shall be *tried*. 8–11. Resignation of the Elders, and the manner of filling the vacancies. 12, 13. Confirmation of the Elders—their duty at such periods.

CHAPTER V. PAGE 136.

MEETINGS OF BUSINESS.

1. The Meetings of Business are the following :—A General Conference; and, State Conferences—both by Delegates selected and sent by *each Quarterly Meeting*. 2–4. How represented. 5, 6. Quarterly meetings and monthly meetings—they are composed of the members *generally*, and not of Delegates. 7, 8. The *equality* of this rule in relation to the General and State Conferences—Officers of these meetings.

CHAPTER VI. PAGE 137.

ELECTION AND CONFIRMATION.

OF THE CHIEF PRESIDING OVERSEER OR ELDER.

1. The election and confirmation, &c., are done by a Convention of Delegates, from each *Quarterly meeting*. 2, 3. The manner of electing the delegates. 4. The organization of the Convention. 5. The manner of nominating candidates. 6–8. The election by ballot. 9, 10. The preliminaries of the ordination or confirmation.

QUESTIONS. Pages 139—81.

QUESTIONS TO THE OVERSEER ELECT.

FIRST QUESTION—Subject—The Holy Trinity.

SECOND QUESTION—Subject—Jesus the one only God.

THIRD QUESTION—Subject—His Eternity.

FOURTH QUESTION—Subject—The Incarnation.

FIFTH QUESTION—Subject—The Sufferings of God.

SIXTH QUESTION—Subject—Jesus is the First and the Last.

SEVENTH QUESTION—Subject—The Atonement.

EIGHTH QUESTION—Subject—The Mediation.

NINTH QUESTION—Subject—The Reign of the Lord Jesus “will have no end.” Luke i. 33.

TENTH QUESTION—Subject—Jesus, the Eternal and Almighty Maker and preserver of all things.

ELEVENTH QUESTION—Subject—Jesus Christ the same yesterday, and to-day and forever. Heb. xiii. 8.

TWELFTH QUESTION—Subject—Special Gifts.

THIRTEENTH QUESTION—Subject—Miraculous Faith.

FOURTEENTH QUESTION—Subject—Belief.

FIFTEENTH QUESTION—On Conviction.

SIXTEENTH QUESTION—Subject—The New Birth.

SEVENTEENTH QUESTION—On the full assurance of Eternal Life (in this time, even from youth until old age.)

EIGHTEENTH QUESTION—Subject—None were “Born again” or “ascended up to heaven” before the resurrection of the Lord Jesus. John iii. 13.

NINETEENTH QUESTION—Subject—God’s fore-knowledge and decrees.

TWENTIETH QUESTION—Subject—“With God all things are possible.” Mark x. 27.

TWENTY-FIRST QUESTION—Subject—The Resurrection.

TWENTY-SECOND QUESTION—On Water Baptism.

TWENTY-THIRD QUESTION—Subject—The Communion.

TWENTY-FOURTH QUESTION—On the Law given to Moses.

TWENTY-FIFTH QUESTION—Subject—Heaven and the Throne of God.

TWENTY-SIXTH QUESTION—On “the Wrath of God” and creaturely Devils.

TWENTY-SEVENTH QUESTION—On the Holy Scriptures.

TWENTY-EIGHTH QUESTION—Subject—The Doctrines of the Church.

FORM OF CONFIRMATION OR ORDINATION. Page 181.

1-5. Remarks.—PRAYER. *Kneeling* the true position. Jesus *kneeled* in prayer. See Luke xxii. 41.

THE ORDINATION PRAYER. Page 182.

Note.—The words “*Amen*” in this prayer are not to be uttered by persons praying—at any time. The words “*Hallelujah*” may be uttered: These ejaculations must be uttered by the *Congregation* according to “*Note*,” page 188.

ORDINATION OR CONFIRMATION. PAGE 189.

1, 2. The manner. 3. Certificates of appointment. 4. Proceedings of Convention—how Disposed of. 5. No *new business* can be originated by these conventions.

CERTIFICATES OF THE CHIEF ELDER AND STATE ELDERS, &c. PAGE 190.

The Certificates.—State Elders and Ministers—their ordination. All our ministers are free to travel and preach the everlasting Gospel *without* confirmation or ordination as the Lord Jesus may dictate. This LIBERTY is *perpetual* in this Church.

CHAPTER VII. PAGE 193.

THE STATE OVERSEERS OR ELDERS.

1, 2. The manner of choosing State Elders. 3. On the INCEPTIVE ORGANIZATION of a STATE. 4-7. The duties of the State Elders or Overseers described. The STATE OVERSEERS shall hold their OFFICE for a term of FIVE YEARS.

CHAPTER VIII. PAGE 196.

THE MINISTRY.

1-3. Certificates of Confirmation to them—how granted (Appeals). 4. The form of the Certificate. 5. The object of the Certificate. 6. Liberty and the true Certificate—no Bondage in this Church. 7, 8. The Holy Scriptures—HALLS for WORSHIP—no pulpits nor select seats. 9-11. The poor of our Church shall be supplied with the Holy Scriptures.—The GENERAL CONFERENCE shall cause to be published a NEW EDITION OF THE BIBLE, with corrections of the *versification* and of the *punctuation*, &c. Some of those errors pointed out, wherein the true sense of the Scripture has been perverted and the Lord Jesus dishonored. 12. Directions to our Ministers relative to preaching in other congregations, &c.

CHAPTER IX. PAGE 201.

DIVINE WORSHIP—MEETINGS HOW CONDUCTED.

1. As all the members of this Church profess to be led by the spirit of God, so all the Brethren who are led to preach, pray or exhort, are at liberty to do so, but “ONE by ONE,” or one at a time; yet when mourners are seeking salvation, or crying for mercy, then each member is to do his and her duty, by speaking and praying to each mourner *at the same time*, even whilst the leading prayers and exhortations are going on. There should be no cessation: *For the kingdom of Heaven suffereth violence, and the violent take it by force*, saith Jesus. Matt. 11, 12. Hymns and choruses to be sung. 2. Expensive Edifices, paid ministry, and schools of divinity all condemned. 3. The mode of conducting our meetings continued. 4. WOMEN are allowed to help us by vocal prayer in our select or prayer meetings. 5, 6. The subject of worship continued—exhortation to pray with families. 7. The subject continued—mourners how to be approached. 8. First interrogation to mourners. 9. The difficulty of awakening the “Lukewarm professor, or the Gospel-hardened.” 10-12. Remarks on the saying of Jesus—“The publicans and the harlots go into the kingdom of God before you”—how to be understood. 13, 14. The second interrogation, &c. 14-31. The mode of encouraging the mourner to trust in Jesus; and of bringing the soul into the New Birth, and “the glorious liberty of the Children of God.” 32-34. Liberty to members of other Churches or the Regenerated to speak or pray in our meetings—how regulated and

restricted. 35. The manner of opening our meetings—brevity in exhortation, &c. 36. Time of closing our meetings, &c. 37. The ENTRANCED STATE. 38. The spirit of prayer—conversion. 39. Manner of inviting mourners to the mourners' benches.

Note.—In paragraph 36, page 210, there is an important omission. It is there stated that the evening services are required to be closed at ten P.M. It should have stated, also, that [the congregation *generally* should be dismissed in the winter season, at half past eight P.M., and in the summer season at nine P.M., so that those who *wish* to retire may do so before the commencement of the prayer-meeting. Nevertheless, if the blessed power of the Lord should be *generally* poured out on the congregation *at an earlier hour*, as stated in the Address, pages 52–3, then the meeting shall *not* be dismissed. This measure of dismissing the first meeting will give *room* for the prayer-meetings. These prayer-meetings shall *not* be omitted at any *season*, but shall *always* be held after the first dismissal, which shall be with a Doxology and the Benediction, “May the grace of our Lord Jesus Christ be with you all, Amen.” Such as are desirous of continuing in the prayer-meeting should be invited to remain, and such as remain must *expect* to be advised, counseled, and invited to seek the salvation of their souls, *which shall be publicly made known unto them.*” The words within the brackets shall be a standing rule in this Church. They belong between the words “at home early,” and “During the seasons,” in the paragraph.

CHAPTER IX. Page 212.

Note.—This should have been *Chapter 10th*, and must be altered, together with the succeeding chapters, in the second edition.

CONVERTS THROUGH THE FAITH OF THIS CHURCH, AND APPLICANTS FOR MEMBERSHIP NOT CONVERTED AMONGST US.

1. All *white persons*, “born again” through the *instrumentality* of this church, are at once adopted as members of this church. 2. They shall be upheld in their growth in grace, and instructed, but are liable to be *suspended* for offences, as others. 3, 4. The *ages* of applicants not limited.—Scriptural authority. 5. None can vote under the age of *sixteen years*, nor become an Overseer or a Delegate under twenty-one years.—*Note.*—[Colored persons adopting our Faith shall form a distinct Church.]

SHORT QUESTIONS TO APPLICANTS.

Pages 213–229.

The following SHORT QUESTIONS shall be put to all applicants *without exception*, who have not been converted amongst us, and this rule shall never be *altered* or *amended*—The manner of receiving such applicants.—*Note.*—SEVERAL PERSONS may be questioned at the same time.

SHORT QUESTIONS TO APPLICANTS FOR MEMBERSHIP WHO HAVE NOT BEEN CONVERTED AMONGST US.

PAGE 214.

QUESTION I. On the Eternity of the MAN JESUS. II. On his *Tri-unity*. III. The "SON" shall be called "the Everlasting Father." IV. The MAN *who died was God*, and God was the man. V. On the soul of God. VI. Jehovah the Son came down from heaven with his own "soul," and was "made flesh." VII. On the hypothetical union or doctrine of two *distinct* natures in the Person of the Lord Jesus—the doctrine *refuted*. VIII. The Father, Jehovah, and the Son "ARE ONE," so that those who saw Jesus saw the Father.

How the Son sent himself.—[Explanatory note.—The Apostle testifies, 1 John v. 20, that the "Son" "is the TRUE GOD;" and as he is "*the true God*," there can be no God *above* him, to whom he can be subject. Therefore, all his expressions, such as "the *Father sent* the Son," "I came not of myself, but he sent me," &c., are expressions of "*humiliation*," the same as when he said, "My Father is greater than I," "I live by the Father," &c. They are the expressions of "The true God" as a man, which he became. For "God" "the Word was made flesh," saith the Apostle. John i. 14. For a further explanation of this subject, see "Title of the Church," pages 63-4. See Article VII., pages 77-8. See Arguments 119-21. See pages 140, 254-5.]

IX. On the Godhead—this explained. X. On the Identity of the Son with the God of the Jews in the Wilderness—they are the same—proved. XI. On the mediation—God, or God the Son mediated *by himself*—proved. XII. On the death of God. XIII. JEHOVAH, the First and the Last, suffered and *died on the cross*—proved. XIV. The Son is *infinite* in his perfections. XV. The RIGHT HAND of God—This is his power.—On the *Intercession*. XVI. How the "CHILDREN" can call *Jesus Father*. See John xxi. verse 5. XVII. The all-important questions—Are you regenerated, or "born again?"—*When*, and *where* did it take place?—Was it instantaneous?—&c. *Unconverted heathen*. XVIII. The Resurrection, last Judgment, and creaturely Devils, and the *cause* of evil. XIX. On Water Baptism—not essential, but *permitted* in this church—On the OUTWARD SACRAMENT of bread and wine; it may be eaten by the *servants*, (Gal. iv. 7,) but *not by the SONS of God*—Reasons. XX. We can have, no *Christian* fellowship with false sects. XXI. On the expressions of God, "of myself I can do nothing," &c. XXII. On the Son's Omnipresence—Omniscience—His Decrees—He cannot be limited, and will REIGN WITHOUT END. XXIII. On Christian Liberty. XXIV. On giving Jesus all glory *for all things*—Examples. XXV. On *Miraculous gifts*—Attainable at this day—On the *Operations* of the Spirit, shouting, &c.—Faith explained. XXVI. On the Holy Bible—Bibles with *notes or comments* must be rejected—Dr. Adam Clarke's Commentaries—Their dangerous tendency. XXVII. On Mesmerism, Clairvoyance, and Pathetism—They are to be rejected—The reasons. XXVIII. The final question.

CHAPTER X. PAGE 229.

LOCAL OVERSEERS OF INDIVIDUAL CHURCHES, COLLECTION OF FUNDS, &c.

1. They are called *Local Overseers*, to distinguish them from the traveling Chief and State Overseers—Every new church of thirteen male members shall appoint *two* Local Overseers. 2. Limited to *nine*—*Elected annually*—Eligible for office for two years. 3. Their general duty. 4-7. False members hinder the Gospel work—Remarks—They must be suspended. 8-10. Further duties of the Overseers—To keep order at times of worship—To attend to the pecuniary affairs of the church. 11-14. No money collections at meetings of worship permitted—Expenses how provided for, and met. 15. All business affairs shall be done by ballot. 16. No *official leading* members allowed—The brother who is “IN THE SPIRIT,” shall lead when “the Spirit of the Lord is upon him.”—No *distinct* body, college, or *conclave* allowed, as in the Methodist Episcopal Church and others. 17. Real estate, how secured. 18. *Secession* from this church *forfeits* the real and personal estate of a church—How provided for.

CHAPTER XI.

HALLS FOR WORSHIP, &c. PAGE 233.

1. How built. 2. Expensive edifices wrong—*Cause of church begging*. 3. Halls not absolutely necessary. 4-6. We offer no inducement for a *large individual church membership*—Remarks on efficient members. 7. Small congregations recommended. 8, 9. Wrong titles to church edifices—We do not consecrate them. 10-16. We call our *meeting-houses* HALLS—Manner of building them described. 17-18. Any defects in the outward organization of this church are to be supplied by a General Conference—The proviso.

CHAPTER XII. PAGE 238.

SLAVERY, WAR, OATHS, AMUSEMENTS.

1, 2. *Slavery not to be interfered with by this church as a body*—Remarks. 3-5. Many evils have attended the enslaving of the African race, yet thousands who would have been PAGAN IDOLATERS at this day, now enjoy the blessings of civilization, and the religion of Jesus in their souls—Remarks.

WAR—Our position defined.

OATHS—We are commanded to “swear not at all;” we affirm only, where the Laws of the country will admit of it.

CHAPTER XIII. PAGE 239.

SUNDAY SCHOOLS.

1. Approved of. 2-10. How conducted—The object—Libraries.

CHAPTER XIV. PAGE 241.

TEMPERANCE, DRESS, ETC.

1-4. Temperance—Our position defined. 5. This church cannot acknowledge any *law* relative to the cut of a garment, or its colour, or any *law* in relation to the furniture of our dwellings—We approve of the Arts and Sciences—Remarks.

PART FOURTH.

ILLUSTRATIONS OF THE FAITH AND DOCTRINES OF THE CHURCH OF THE ETERNAL SON.

CHAPTER I. PAGE 242.

ON ETERNAL GENERATION.

The Son, even Jesus of Nazareth, was *Eternally Generated*, or the Son as a Son, as he appeared in the flesh at Jerusalem, *had no beginning whatever*. He assimilated his *Eternal Soul* and Divine nature with our flesh, and thus “*God*” was made flesh actually. And it was God which died on the Cross. 2. Jesus denies that he had any beginning, or genealogy; texts proving it. 3. The Eternal Generation of the Son was AN ETERNAL ACT, BY WHICH THE TRIUNE GOD EXISTED—proved from Scripture.

CHAPTER II. PAGE 244.

THE MAN JESUS CHRIST.

1. He came down from heaven *as a Son*, and is the Maker of all things. 2. His *Holy Names* given as recorded in the Old and New Testaments. 3, 4. His Incarnation—How the divine *nature* “was made flesh.” 5-9. Two distinct or separate natures in the Person of Jesus are wholly untenable. The impossibility of two *distinct* natures in the Person of Jesus demonstrated from the Sacred Records. 9. Dr. Adam Clarke—his commentaries should be *disallowed* by the Methodist Episcopal Church. 10. President Edwards’ gross error, founded on this doctrine of two *distinct* natures. 11. God “was tempted in all points like as we are, yet without sin”—how understood. 12. When “God was made flesh” and became man, he changed not—proved. The glory and eternal dominion and reign of the Man Jesus Christ described.

CHAPTER III. PAGE 256.

JESUS "THE TRUE GOD," SUFFERED.

1. God brought himself into a capacity for suffering, or became *passible*, by becoming a *true* and *very man*, yet he filled all things *at that time* as he did from all eternity. He was "in heaven" whilst he dwelt upon earth, as he declared to Nicodemus. 2. His wonderful power. 3. The whole Godhead died on the Cross—how to be understood, a *child* may learn. Jesus is "*the Father* also"—proved.

CHAPTER IV. PAGE 258.

ON BELIEF AND ON MIRACULOUS FAITH.

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Jesus.—[*Note.*—But it requires the *immediate inspiration of the Holy Ghost to understand and believe them.* 1 Cor. ii. 11.] ¶ This clause within brackets shall be inserted in paragraph 8, page 291, in the second edition of this book, after the words *man's redemption*—and marked as a parenthesis. An improper division and punctuation of the Scriptures, have in many instances destroyed the sense—Instances given—An instruction to the church, how to correct this evil. 9, 11. The Scriptures throughout testify of the Lord Jesus, but Jesus declares that *eternal life* is only to be found in himself. 12. We establish our faith primarily on the direct sayings of the Lord Jesus—Arguments. 13. The children are free from the ceremonial Law of Moses. 14. We receive nothing for doctrine which opposes the sayings of Jesus. 15. Of the New Law, and our *Neighbor*.

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TO THE READER.

IN presenting the following work, (compiled from the Holy Scriptures,) we have but one great object in view—The regeneration of immortal souls.

The Apostle testifies, that “*there is none other name under heaven given among men whereby we must be saved,*” than “*The name of Jesus Christ of Nazareth,*” who was “*crucified*”—“*neither is there salvation IN ANY OTHER.*” Acts iv. 10–12.

As a church, we can testify with the inspired Apostle that “*we know that ‘THE SON of God’ has come,* (see Dan. iii. 25), and has given us an understanding that we may know Him that is true, and we are in Him that is true, even in his SON Jesus Christ; THIS IS THE TRUE GOD, and ETERNAL Life.” 1 John v. 20.

Accordingly, Jesus declares, “If ye believe not that ‘I AM HE,’ (see Isa. xlii. 10, 11,) ye shall die in your sins”—“whither I go ye cannot come.” John viii. 21–24.

The “SON Jesus Christ” being “THE TRUE GOD and ETERNAL Life,” we have called this church THE CHURCH OF THE ETERNAL SON; and we intend, through the help of Jesus, to exclude all *unbelievers in the Eternal Sonship* from our church membership.

A work, declaring that the Son of God is “*inferior*” to God, as a Son, is now *cherished* by many laymen, and fostered as a *Class book* by private and public *Preceptors* of religion, who call themselves Trinitarians, and orthodox. This work is the “*Commentary*” of Dr. Clarke, in which he also boldly asserts “that the doctrine of the Eternal Sonship is antisciptural, and *highly dangerous.*” These antichristian fallacies characterize the work. The fact that this *Commentary* is *thus fostered*, would justify the *inference*, that these *Preceptors* and laymen do not esteem it *essential* to salvation, to believe that the Son of God pre-existed eternally AS A SON, or is Divine.

Our efforts will be *unceasing* against this UNBELIEF. Especially against this march of Socinianism and Arianism, which are now invading the churches under various disguises. This is that “*spirit of error*” which *directly or indirectly denies* “that the Divine nature of Jesus was the Son of God,” although “the Almighty” *personally* declared himself to be “the Son of God,” in the Holy Revelation.†

This doctrine *severs* “the SON” from the Eternal Holy Trinity, established by the “*crucified LORD OF GLORY*”* himself, namely,

* 1 Cor. ii. 8.

† See Rev. i. 8, and ii. 18.

“The Father, the SON, and Holy Ghost.” Matt. xxviii. 18–20. Therefore, no man who denies the Eternity of the Son, the second person in this tri-unity, can in any sense be a Trinitarian.

We trust, that, in collating in this volume the numerous Scriptures on this all-important subject, all sincere inquirers will find in the perusal of them, that the “SON” Jesus Christ is the TRIUNE and “TRUE GOD,” and the “*Life*” of their souls. 1 John v. 12.

And they will *then* believe the glorious record of the evangelist without a doubt—that “The First and the Last, which WAS DEAD,” (Rev. ii. 8,) is “THE ALMIGHTY,” “who loved us and washed us from our sins in HIS OWN BLOOD.” Rev. i. 5, 8.

The Apostle testifies that “no man can say that JESUS IS THE LORD, but by the Holy Ghost.” 1 Cor. xii. 3. By which we understand that it requires the *immediate* inspiration of the Holy Ghost, *through the new birth*, to believe without a doubt, that, besides Jesus, “the First and the Last which was dead,” “there is no God.” Rev. ii. 8; Isa. xlv. 6.

The way to obtain this *new birth*, and the holy joy it communicates, is pointed out in the following pages. We have found *experimentally*, and from more than twenty years’ observation, that it is an *instantaneous* act of Jesus through his unmerited mercy. And we believe that all his children should obey the commandment, “*Cry out and shout*, thou inhabitant of Zion, for great is the HOLY ONE of Israel in the *midst* of thee.” Isa. xii. 6; Acts iii. 14.

The liberal or republican form of church government to be found in this volume, which secures the *freedom* of its members from secular and clerical control, and from pecuniary taxation to support a paid ministry (which we do not allow), must meet the approbation of all disinterested persons. Our unfettered Church Government is utterly at variance with the union of church and state: “My kingdom is not of this world,” saith the Redeemer. John xviii. 36.

The *executive* duties of the Chief, State, and Local OVERSEERS *periodically elected*, will ever guard this church from Arianism, and Socinianism, Swedenborgianism, Universalism, and the more recent errors of Clarkeite-ism Hicksite-ism and Millerism. Our church government also secures to each of its members the Gospel privilege of obeying, without control, the *immediate* impulses of the Holy Spirit, as professed by the ancient Quakers.

In behalf of THE CHURCH OF THE ETERNAL SON.

ROBERT STREET, Artist.

Philadelphia, January 1849.

INTRODUCTION.

OUR HOLY REDEEMER, immediately before he delivered himself up to be crucified, thus instructs his Apostles. YE have not *Chosen me*, but I have *Chosen you*, and ordained you THAT YE SHOULD GO AND BRING FORTH FRUIT, and that your fruit should remain. John xv. 16.

After his resurrection, he affectionately interrogates and exhorts Simon Peter thus, "Simon, son of Jonas, lovest thou me more than these?" (Simon replied,) "Yea, Lord, thou *knowest* that I love thee. He saith unto him, FEED MY LAMBS:" and twice repeats "FEED MY SHEEP." John xxi. 15, 16, 17. Our Lord, in these texts, *commands us* to "*Bring forth fruit*;" and affectionately exhorts us to *feed*, or *sustain* and *nourish* that fruit, so that it may be established and "remain."

These original instructions were *given* unto THE CHURCH OF THE ETERNAL SON by the SON himself. Therefore we wish the reader to understand distinctly, that THE OBJECT of this Church is, first, to awaken in the souls of men a *true belief* in the DIVINITY and *eternity* of JESUS, the Son of God, and to gather them, and all the true and believing children of God into *One Church*, that there may be "*One fold* and *one Shepherd*." John x. 16.

Secondly, to "bring forth fruit" as we are commanded in the text just quoted, that is, as minis-

ters, teachers, and helps, to use all our might, mind, and spiritual strength, as instruments *to persuade men to come to JESUS*, so that they may be converted or born again. And this is effected by the Holy Spirit of JESUS, by the *one saving baptism* of the "Holy Ghost and with fire." Matt. iii. 10; Luke iii. 16; Acts ii. 4, xi. 15, xv. 8, 9. This is our great and *principal object* in organizing a new church. And, thirdly, to obey the injunction of Our Master to Peter, to feed his "lambs" and "sheep," that is, that such of us as are strong in the love and power of JESUS, shall, by prayer, by persuasion, and teaching, nourish and sustain the sheep and lambs of Christ; and, above all, by an *earnest desire* in the secret of the soul, ask the Lord Jesus to let our "peace" the "comforter" flow into their souls, (John vii. 38,) and rest upon them. This is our privilege, further beautifully expressed in Matt. x. 13. And the promise is, we "shall be rewarded openly." Matt. vi. 6. We desire, earnestly, that the Lord may at all times enable us to FEEL the *worth* and *value* of the never-dying souls of men. Our Lord saith, Mark viii. 36, 37, "For what shall it profit a man if he gain the whole world and *lose his own soul*, or what shall a man give in exchange for his soul?"

Thirdly, we believe and claim all the promises, because our blessed Lord declared, John xiv. 12, "He that believeth on *me*, the WORKS THAT I DO HE SHALL DO ALSO." Immediately before his ascension into Heaven, he tells his Apostles that "signs" and wonders should "FOLLOW THEM THAT BELIEVE" on THEIR (*the Apostles'*) DOCTRINE. Mark xvi. 17, 18. (The Apostles HAD the gifts ALREADY conferred on them. Luke ix. 1. So had the *seventy* which the Lord appointed to go "before his face.")

Luke x. 1, 17.) But the promise in Mark xvi. 17, 18, was to THOSE who should BELIEVE THROUGH THE PREACHING OF THE APOSTLES.

We, therefore, find it recorded in Acts x. 45, "That on the GENTILES ALSO was poured out the GIFT of the HOLY GHOST;" and Saint Peter testifies, "And as I began to speak the Holy Ghost FELL ON THEM AS ON US AT THE BEGINNING." Acts xi. 15. And it is further recorded, "God which knoweth the hearts bear them witness, GIVING THEM THE HOLY GHOST EVEN AS HE DID UNTO US, AND PUT NO DIFFERENCE BETWEEN US AND THEM." Acts xv. 8, 9; which is further confirmed by the Apostle Paul, in his Epistle to the Corinthians, 12th chapter, first to fourteenth verses, where he testifies, that the gifts, administrations, and operations, promised by the Saviour of the world, were *bestowed* upon the *members* of the churches, to whom he wrote, by and through the gift of the Holy Ghost, such as wisdom, knowledge, faith, gifts of healing, miracles, prophecy, &c. &c., and all by the *power* of the HOLY GHOST. Saint James also bears witness, and directs (James v. 14, 15) if there "is any sick among you let him *call for the Elders of the Church*; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed *sins*, they shall be *forgiven him*." Observe, his sins are forgiven, at the same time, and by the *same divine operation*.

Now WE are *Gentiles* like unto the Corinthians, and as "God is no respecter of persons," Acts x. 34, and the *promise* is to *all those* who believe, *we, the Church of the Eternal Son, claim* the promises, because we believe that besides JESUS, "the First

and the Last," "THERE IS NO GOD." Isa. xlv. 6. And we are constrained to declare that if there was in the churches *a true belief* in the LORD JESUS, the blessings and signs promised, would *inevitably* follow, because he who has promised them is "true and faithful," and as followers of JESUS, *we are constrained* by his love, to believe *all his words*. He declares, "He that rejecteth me, and *receiveth not MY WORDS*, hath one that judgeth him, the WORD THAT I HAVE SPOKEN, *the same* shall JUDGE him in the last day." John xii. 48. This is an awful consideration, because "we must all appear before the judgment seat of Christ."

The following address is affectionately offered for the consideration of all those who are determined, through *obedience*, to make their "calling and election sure," 2 Peter i. 10, And also for the examination of all sincere inquirers after truth. And although we are instructed to "desire" and "covet" "spiritual" gifts, because they are ocular evidences of a true faith, yet that which we desire most of all, is to "persuade men" to believe that *Jesus*, our *Redeemer*, who suffered and died on Mount Calvary, and whose precious blood flowed from his hands, his feet, and side, is the very *Eternal* and *only begotten Son* of God the Father, and by so believing, to become regenerated and "born again," even to be sealed as *heirs of salvation* and eternal life, by and through the one only saving baptism of "the Holy Ghost and with fire," Matt. iii. 11, Luke iii. 16; which the Lord, in his mercy, has promised to bestow upon *all* who *believingly* ask him for it. Amen.

PART FIRST.

INVITATION AND ADDRESS.

CHAPTER I.

1. AN earnest and affectionate invitation and address of the CHURCH OF THE ETERNAL SON, who was crucified, to the regenerated “children of God, by *faith* in CHRIST JESUS,” (Gal. iii. 26,) also to all sincere inquirers after *truth*, wherever they may be, who, although unconverted and unregenerated, yet have made no Pharisaical profession of religion, by a ceremonial and popular union with one of the lukewarm “Laodicean” churches of the present day which Jesus rebukes. See Rev. iii. 14, 17, 18.

2. But particularly we address all who love the LORD JESUS, who are BORN AGAIN of WATER and the SPIRIT, John iii. 3, 5; who have a “*full assurance of faith*,” Heb. x. 22, (which faith we believe with the Apostle, to be the SUBSTANCE of things hoped for, as he says. Now faith is the SUBSTANCE of things *hoped* for, the EVIDENCE of things *not seen*. Hebrews xi. 1.) We address you who have *this faith*, who are scattered throughout the churches and the world, who can testify with the inspired Apostle, (Rom. viii. 16,) that “the spirit *itself* bears witness with our spirit that we are the children of God, and if children, then heirs, (Rom. viii. 17;) who then (he exclaims) shall separate us from the

love of Christ?" (Rom. viii. 35,) for, says he, "by one offering he hath perfected FOREVER them that are *sanctified*." Heb. x. 14.

3. Beloved brethren, we have received, in his infinite mercy, the same blessed assurance from JESUS, the holy lamb himself, who is "LORD OF LORDS and KING OF KINGS," (Rev. xvii. 14, xix. 16,) that we shall *never perish*. His gracious words are, "My sheep *hear my voice*, and *I know* them, and they *follow* me, and I give unto them *eternal life*, AND THEY SHALL NEVER PERISH, neither shall *any man pluck them out of my hand*." John x. 27, 28. And these sheep were not the *immediate* Apostles *only*, for Jesus saith "other sheep I have, which are not of *this fold*, *them also*, I must bring, and *they shall hear my voice*, and there shall be *one fold* and *one shepherd*." John x. 16.

4. In the love of the Gospel of "the BLESSED God" (1 Tim. i. 11), we earnestly and affectionately address you, and *invite all of you* who have been "baptized with the Holy Ghost and with fire," and can hear the voice of Jesus, and rejoice in the holy "comforter," even the Divine presence of Jesus in your souls. You who are from the general declension of faith in the churches, *unequally* yoked together as the Apostle says, 2 Cor. vi. 14, with unbelievers. Being entangled in the bondage of the worldly, formal, and lifeless churches of the present day. Where your spiritual life and blessing *is suppressed*, and the *pure and heavenly arisings of the holy comforter in your souls*, which causes you at all times, and particularly when separated from *all men*, and *closeted with Jesus, your Saviour*, to weep, laugh, or shout for joy, Isa. xii. 1-6, as the holy spirit giveth utterance. Even these manifestations of the Saviour's love and mercy, which strengthen and

confirm your hope of salvation and eternal life, are hindered and stifled through the unbelief or ignorance of those around you, or associated with you in church fellowship.

5. We, therefore, exhort you to *come out from amongst them* as you are commanded, Isa. lii. 11; 2 Cor. vi. 17; Rev. xviii. 4, and *unite yourselves together as one heart and one soul*, Acts iv. 32, for the holy purpose of upholding one another in true and living faith in the LORD JESUS "Christ crucified," the ETERNAL and ONLY BEGOTTEN Son of the Father; and for the support and propagation of those glorious evidences of eternal life in the soul, which, through obedience unto faith, enable you to believe all the promises of the Lord Jesus, even the blessed gifts recorded in Saint Paul's Epistle, 1 Corinthians, xii., first to eleventh verses.

6. The Corinthians and other churches to whom the Apostle wrote, were Gentiles like ourselves, on whom was "poured out the gift of the Holy Ghost," as the Apostle thus testifies: "God (says he) which knoweth the hearts bare them witness, giving *them* (the Gentiles) the Holy Ghost, *even as he did unto us.*" In another place he says the Holy Ghost fell on them (the Gentiles) *as on us at the beginning.* See Acts xv. 8, and xi. 15. And they of the circumcision which believed were *astonished*, as many as came with Peter, because that on the *Gentiles* was poured out the gift of the Holy Ghost. Acts x. 45.

7. This confirms the prophecy of Joel ii. 28, 32, and further recorded in Acts ii. 17, as follows: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon *all flesh*, and your sons and your daughters shall prophecy." This we believe is the will of God even now as at the beginning.

8. Concerning spiritual gifts the Apostle says: "Now there are diversities of gifts, but the *same spirit*, and there are differences of administrations, but the *same Lord*, and there are diversities of *operations*, but it is the *same God* which worketh all in all. But the *manifestation* of the *spirit* is given to *every man* to profit withal," (see the Saviour's promise, John xiv. 21,) which we as a church understand to mean, to "EVERY MAN WHO IS BORN AGAIN," for the world, saith Jesus, neither "SEETH NOR KNOWETH" the spirit. John xiv. 17. The Apostle then continues, "For to one is given, *by the spirit*, the word of wisdom, to another the word of knowledge by the same spirit, to another faith, by the same spirit, to another the gifts of healing, by the same spirit, to another the working of miracles, to another prophecy, to another discerning of spirits; but all these worketh that *one and the self same spirit* dividing to *every man* severally as *he will*." See 1 Cor. xii. 1 to 11 verses.

9. We believe those gifts, administrations, and operations, are now attainable, by and through a living faith in the divinity, eternity, omnipotence, and omnipresence of Jesus the Eternal Son, who was crucified. He who died for us on Mount Calvary, who was born at Bethlehem Judea, in a manger, and grew up to manhood, who was a *true* and *very man like unto us, sin excepted*, yet was, at the same time, "the LORD ALMIGHTY," and "MAKER of the worlds," and of all things unexceptionably. This is the doctrine of the Church of the Eternal Son which addresses you.

10. Beloved brethren, we invite you to unite with us "in the unity and bond of peace," *where* you can give *utterance to the fullness of the blessing of the Gospel of Christ*; Rom. xv. 29; where the

word of the Lord has *free course*; 2 Thes. iii. 1; and where none are admitted into fellowship who deny the Eternal Sonship of Jesus of Nazareth, or would hinder the happy soul from singing or *shouting the praises* of IMMANUEL, who died for us, or obeying the diversities of operations as dictated and directed by the Holy Spirit in his IMMEDIATE communion with the soul, as is exemplified in an especial manner with *true believers*, in the METHODIST EPISCOPAL CHURCH.

CHAPTER II.

1. These holy gifts and operations have been more or less manifested among the living members of the Spiritual (though hidden) Church of Christ, ever since the Gospel dispensation.

2. But in an especial manner since the Reformation. Within the last two centuries there are and have been, true testimony bearers in many Protestant churches, and some not connected with any visible church, who have *heard the voice of Jesus*, and have followed him *and have received the promises*. They know him to be WONDERFUL, and a COUNSELLOR, Isa. ix. 6; and know His holy voice from that of *all strangers*.

3. As he declares a *stranger* will they not follow, for they *hear not the voice of strangers*. John x. 5. These are the true children of God, and "*heirs of salvation*," Heb. i. 14, and of glory. They have an *immediate and special voice*, and *testimony* from "the Lord," which COUNSELS, "LEADS" and "GUIDES them," as our Holy Redeemer assures us, John xvi. 13, "into all truth."

4. This *voice* and “testimony” is *clear* and *distinct* from all natural creaturely thoughts or imaginations, as the truly regenerated amongst the Methodists know from blessed experience. The natural thoughts are, by every true Christian, cast down, as the Apostle declares. 2 Cor. x. 5. That they, the children of God, cannot be *deceived* by any false voice, or the testimony of any *stranger to Jesus*, or to the Holy Spirit or Comforter. We say they cannot be *deceived* by these *strangers*, be they of the “world, the flesh, or the devil.”

5. “The world,” that is, the people of this world, no matter whether *in* or *out* of the churches, if they are unregenerated and have not been “BORN AGAIN of water and the spirit,” or “baptized with the Holy Ghost and with fire,” John iii. 5, Matt. iii. 11, we say the world, according to the testimony of Jesus himself, KNOW NOTHING of the Holy Spirit or Comforter; they are ENTIRELY IGNORANT of Him, and neither SEE nor KNOW Him. This our Lord absolutely declares in his last discourse, whilst in the flesh upon earth, to his Apostles.

6. But we will give the sacred record: “I will pray the Father, saith Jesus, and he shall give you *another* comforter, that He may *abide* with you *forever*, even the *spirit of truth* whom the WORLD CANNOT RECEIVE, because it SEETH HIM NOT, NEITHER KNOWETH HIM. But YE know Him, for He DWELLETH WITH YOU, and shall be IN YOU.” John xiv. 16, 17. Our Lord, in the above words, draws an ABSOLUTE LINE OF DISTINCTION between the *children* of God and the people of this world. Mark distinctly, he says, the world *cannot receive* the spirit of truth, which is the comforter and Holy Ghost, because it SEETH him not, neither *knoweth him*. Saint John testifies, “And *we* know that *we* are of

God, and the whole world lieth in wickedness.”
1 John v. 19.

7. And although the “grace of God, which bringeth salvation, hath appeared to all men,” Titus ii. 11, which grace, through the favor or kindness of God, by his spirit operates and “strives” through “the law,” commandments, and the “Gospel,” on the consciences of all men unexceptionably. Yet the Lord Jesus, “our righteousness,” absolutely tells us that NONE but HIS SHEEP, his new born children KNOW HIM or his VOICE, or know the true witness, which is the Holy Ghost, the Spirit of TRUTH or Comforter.

8. So that the doctrine is conclusive and true, that that glorious evidence and state of the soul which Saint Paul speaks of, where “the spirit itself bears witness with our spirits, that we are the children of God, Rom. viii. 16, cannot be comprehended, known, or experienced, but by those who are BORN AGAIN and baptized with the Holy Ghost and with fire.

9. We, therefore, exhort you, beloved brethren in Christ Jesus, to come out of the Laodicean formal churches. There are many who are “born again” who are not connected with any established church, who have stood separate, having the Lord Jesus for their counsellor and guide; such we also exhort to come up to the help of the Lord. And although ye “need not that any man teach you,” as Saint John testifies, “The anointing which ye have received of him abideth in you, and ye need not that any man teach you, as the same anointing teacheth you all things and is TRUTH.” 1 John ii. 27. And Jesus himself declares will guide unto all truth. John xvi. 13.

10. Yet such is the acknowledged dearth and

desolation of *spiritual life*, in all Christendom, that we exhort all of you, who have made your "calling and election sure," whether in or out of the established churches, to assist us (by uniting with us in church fellowship), in establishing and confirming, as in the original apostolical ages, the Holy "CHURCH OF GOD WHICH HE HATH PURCHASED WITH HIS OWN BLOOD." Acts xx. 28.

ADDRESS TO THE SEEKERS.

CHAPTER III.

1. AND you *sincere* seekers after *truth*, who are striving to flee from the *wrath to come*, who have never bowed before the Lord in *hypocrisy or deceit*, nor *outwardly* approached the divine being, when *inwardly* the heart was resting with the idols of this world, like the cold formalists of the ceremonial Laodicean churches.

2. We exhort you very affectionately, we feel for you; we love you in our measure as Christ loved us, when we were yet sinners, as the Apostle declares, while we were yet sinners Christ died for us (Rom. v. 8).

3. When we were yet unconverted, Christ laid down his life for us, and he declares: "*Ye have not chosen me, but I have chosen you.*" John xv. 16. We *invite* you, and *solicit* you to carefully read this address.

4. And although you are in doubts and fears, and "have not faith," neither are you satisfied that you *even believe* many of the sayings of Jesus, or

that he is your "Lord and God" and only Saviour. Acts iv. 10, 11, 12; Isaiah xlii. 11.

5. Yet you feel a sincere *desire* to *know* the truth, and often wish, in the secret of your hearts, that you were *better*. That you could *resist* temptation and sin, knowing that your thoughts and acts are not acceptable unto God, and of a nature to meet the approbation of a pure and Holy Being.

6. Although to the world you may appear moral, and have the reputation of being honest and upright, yet "God which knoweth the hearts," Acts xv. 8, hath in his infinite mercy been graciously pleased to grant you his grace, and has taught you a better understanding of yourself.

7. His *spirit of grace* has, at times and seasons of trial, awakened within you a *conviction* of your own *unworthiness*, and of the sinfulness of your nature, and *utter incapacity* to do the will of your Maker. And you have been ready with the Apostle to exclaim, "O wretched man that I am, who shall deliver me from the *body* of this death?" Rom. vii. 24.

8. You have sighed and *secretly mourned* over an *innate* depravity, which you have in *vain* tried to conquer, and have often in the secret misgivings of your soul, thought that the *way of salvation* and eternal life was hedged or closed up from you by insurmountable barriers.

9. Or, that perhaps you had committed some "sin unto death." 1 John v. 16. Which God would not, consistent with his justice, pardon.

10. It is such as you we address in Gospel love, and sympathize with; we who address you, have passed through much tribulation. We have ourselves been delivered from the *dark chambers of death*, and out of the grasp of our *implacable* and

inexorable adversary "the Devil," 1 Pet. v. 8, through the sufferings, death, and resurrection of JESUS, the ETERNAL and ONLY BEGOTTEN SON of the Father.

11. We therefore (now that our spirits and souls have been set at liberty) see the "GULF" over which we have passed, as our Lord calls it in the parable of Dives and Lazarus.

12. And rejoice with a joy and happiness which none can appreciate, but those who have thus escaped. Jesus has enabled us by his might and power, *to triumph* over our fallen accuser and enemy. John xii. 31.

13. When we are *now* assailed by his temptations (for none are exempt during this life from his assaults) we flee to JESUS, the "LION OF THE TRIBE OF JUDAH" (according to the flesh), and the captain of our salvation, who opens the *gates of heaven* to our souls, and *hides* us in his kingdom, which, as he declares *is within us*, (Luke xvii. 21,) where we are safe from all the enemy's snares and temptations.

14. We will now endeavor, with the help and blessing of God, to open a *way of escape* (through the precepts of the Holy Bible, and our *own* experience) for all sincere seekers.

15. First, of doubts and fears; these generally arise from false instructions in our youth. We all recollect how hard it has been to combat the prejudices of early youth; they *take root* in the mind and are hard to eradicate or pluck out.

16. The Hindoo, the Mahometan, and the Roman Catholic all die alike, *without* doubt or fear, because *they* are taught from *early youth* to *confide* in the *faith* of their fathers, or the *power* of their *priests*, to *absolve them from sin*.

17. The same confiding trust would follow the children of the Protestant faith, if *thus taught* from early youth, to place *implicit reliance* on the PROMISES of the LORD JESUS, and his ENTIRE WILLINGNESS to forgive us our sins, and *absolve us* from all future penalties, and this he has promised.

18. The promise of our blessed Lord is, "he that COMETH to ME shall NEVER HUNGER, and he that BELIEVETH on me shall NEVER THIRST; and *him* that *cometh* to me I WILL IN NO WISE CAST OUT." John vi. 35, 37. The *thief* on the cross was *pardoned*, and that *very day* taken to Paradise by an ACT OF FAITH ONLY, Luke xxiii. 42, 43, without apparent exterior good works.

19. You who have doubts and fears can plead the above promise; he said "I will in *no wise* cast (you) out." But like the thief on the cross, you must have *faith* in the LORD JESUS; you MUST believe him to be your "MASTER AND LORD," and with Thomas "your LORD AND GOD," and then he will see and know, for he *knoweth your heart* that you BELIEVE on him, and he will remove your doubts and allay your fears.

20. But you may feel that you do not *fully believe*, that you are *weak* in faith. Your remedy then, is a very simple and *pure* one, (namely,) you must *then* "*ask*." Jesus says, "ASK and ye SHALL RECEIVE," and this may be depended upon; for JESUS always speaks the *truth*. You can say, Lord Jesus, *increase my faith in thee*; Lord, *increase and strengthen my belief in thee and thy sayings*.

21. If your faith in prayer is very weak, you can repeatedly say every day, Lord Jesus, *help me to pray*. Grant me, O Lord, the SPIRIT OF PRAYER. If you repeat this several times a day with your *weak* faith, you will soon *find an increase of power to pray*,

and when this takes place, your faith and *belief* will be immediately *increased also*, and you will now begin secretly to hope.

22. Doubts may now arise through the *wiles* of *Satan*, relative to the *divinity* and *eternity* of the son of God, even JESUS, who died and gave himself for you and us, and “washed us” “in his own BLOOD.” Rev. i. 5. But you must resolutely combat your enemy, *by prayer*, if assailed by temptation to doubt the divinity of Jesus, the *man* who *died* for you on Calvary, and saved you by the *blood* for *his cross*.

23. You can then cry incessantly in your spirit, Lord Jesus, thou hast promised the *Holy Spirit* to them that *ask* thee for Him. O Lord! *forgive* me my *sins*, and *grant thy Holy Spirit to me according to thy promise*.

24. And he will *hear* your supplications, and open the *gates of heaven to your soul*, for this is the true knocking mentioned in Matthew vii. 7, 8.

25. And when he has *prepared* your soul to become a dwelling place, and receptacle for his Holy Spirit, he will *come into your soul* with his father (for the Father always DWELLETH IN HIM) and they are one, John x. 30; *they* will come in to you as he hath promised; and he declares “we will make our ABODE with him,” John xiv. 23, “and sup with him.” Rev. iii. 20. O, it is a *glorious and joyful supper*, thus to partake of JESUS, the “TRUE and LIVING BREAD,” in its fullness.

26. You will then comprehend with “joy unspeakable and full of glory” the saying of Jesus your Saviour and Holy Redeemer. John vi. 57. He that EATETH ME, shall LIVE BY ME; as the prophet says, “he will open you the WINDOWS of HEAVEN and pour you out a BLESSING that there shall not be room enough to receive it.” Mal. iii. 10.

27. And when you thus receive the *Holy Baptism of the Spirit* from the bountiful giver, you will then realize that which the Apostle has written, 1 Corinthians xii. 3; namely, "NO MAN CAN SAY THAT JESUS IS THE LORD, but *by* the HOLY GHOST;" "He" (our Lord declared, John xv. 26,) "shall TESTIFY OF ME."

28. You will then call JESUS LORD, from the immediate impulse of the Holy Spirit himself; and you will then realize in your *own experience*, that JESUS is "the WAY, the TRUTH, and the LIFE." And that there can be no other *way*, no other *truth*, nor *life*; and that *no man* can come unto the Father but BY HIM, as he hath declared.

29. You will then find, as *we* have found, that the holy name JESUS *is precious to your soul*, is *food and life*, and SALVATION to your soul; and that you have an *immediate and present* help in every time of need. And you will often in the joy of your soul, cry out with the Psalmist, "thou art my HIDING PLACE and my SHIELD," (Ps. cxix. 114) O LORD!

30. You will now see the awful "gulf" you have passed over, as Jesus declared and repeated three times in succession, in the Gospel of St. Mark ix. 44, 46, 48; his words are, WHERE THEIR "WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED;" you will see that this is the "GULF" you have passed over; and then you will have a *love* for your fellow men, an ardent *love* for their *souls* which will *compel* you, or "*constrain*" you, as the apostle says, to warn them to FLEE FROM THE WRATH TO COME, Matt. iii. 7, Luke iii. 7, Rev. vi. 16, 17, from the fire that is not quenched. And you will then be *one in spirit* with the church of the Eternal Son, and will *wonder* how in the days of your "igno-

rance" you could deliberately CALL JESUS your Saviour, A LIAR, by denying *his holy words* and sayings.

31. For every one who *wilfully* denies one of the sayings, or declarations of JESUS (the ETERNAL AND ONLY BEGOTTEN SON of the Father) deliberately calls his MAKER A LIAR.

32. FOR JESUS IS THE VERY EMBODIMENT OF TRUTH, THE VERY TRUTH ITSELF. And therefore, when we, the church of the Eternal Son quote any of the *sayings* of JESUS, we quote "the TRUTH;" and every one who *denies*, or *garbles*, or "wrests," or wilfully *misconstrues* any of his words or sayings, calleth *Jesus a liar*.

33. He therefore declares positively, THE WORDS THAT I HAVE SPOKEN UNTO YOU, THE SAME SHALL CONDEMN YOU IN THE LAST DAY. John xii. 48.

34. But even these sins he has promised to forgive, and says, ALL MANNER of sins and blasphemy wherewith men blaspheme shall be forgiven unto men. But the blasphemy against the Holy Ghost *shall not* be forgiven unto men, neither in *this world*, neither in *the world to come*. Matt. xii. 31, 32. "Because they said" (says the Apostle) "he had an UNCLEAN SPIRIT." Mark iii. 30.

35. So that there is a hope for *all* who seek the redemption of their souls; and *all* who *will* come *may come* and partake of the "water of life FREELY." So saith Jesus, our Almighty deliverer. We now commend you to Him and his Holy Spirit of Grace, which he has promised to give to all those who humbly ask him for it.—Amen.

CHAPTER IV.

CONTINUATION OF THE ADDRESS TO THE
CHILDREN OF GOD.

1. IT is generally acknowledged by all sincere men in all the churches, to be a lamentable circumstance, that there is a great *falling off of faith*, and *spiritual life*; and a great dearth and dryness in the members of the various churches of the present day. And this falling off, and degeneracy, we believe, is the result of unbelief in the SON OF GOD. For JESUS saith, “he that cometh to *me* shall never hunger, and he that BELIEVETH ON ME shall *never thirst*. St. John vi. 35. And we verily believe, as a church, that the desolation which exists at the present day in the churches, is the result of unbelief in the Divinity, Eternity, Omnipotence, and Omnipresence of the LORD JESUS, the MAN who *died* for us on Mount Calvary. Because those who *believe on him*, as we have just quoted, shall *never hunger nor thirst*, therefore there can be no other cause.

2. Beloved brethren, we earnestly exhort you in the love of the Gospel, to look around you, and examine one by one your associates in church fellowship, as to their belief in the DIVINITY of JESUS, and you will find that they will *generally* stumble at that “*stumbling stone and rock of offence*,” Isa. viii. 14, the *humanity*, as it is called, of our holy and glorious Lord and Saviour.

3. Ask your associates the following true questions, as *believed* by the church of the Eternal Son, namely; if they believe the man Christ Jesus, who *suffered* and was “*afflicted*,” is GOD THEIR MAKER,

they will answer oh, no! that is the human nature. Ask them if GOD *died on the cross*, they will answer, no; that is impossible, it was the humanity, GOD *cannot die*. Ask them if CHRIST as GOD suffered, they will answer, no; *God cannot suffer*.

4. Ask them if JESUS is the *almighty* mediator, they will answer, no; he is the mediator only. Ask them if JESUS, the SON of God, is the LORD JEHOVAH who spake to Moses and the Prophets, they will answer, oh, no; he was *then* "in the *bosom* of the *Father*," or, as some will say, *in the divine mind*.

5. Ask them if they believe that the HOLY MAN, who agonized in the garden of Gethsemane, and who said, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt, Matt. xxvi. 39; is the LORD OF HOSTS and MAKER OF ALL THINGS, they will answer, no. It was the human, united to divine nature that thus prayed; it was the human nature that *drank the cup of suffering only*; *God cannot suffer*.

6. Ask them if it was the eternal SON OF GOD who MADE all things, who cried on the cross, "My God, my God, why hast thou *forsaken* me?" and they will answer, oh, no, it was the *human* nature which was hypostatically *united* to the divine nature, who suffered all these things; and thus they absolutely deny that the *eternal* Son of God (if they believe in him at all) suffered.

7. And they are Arians or Socinians AT HEART, and deny ALL THAT IS TRUE. We, therefore, say, that those who thus deny that "JESUS is the CHRIST," 1 John v. 1, DO NOT BELIEVE ON HIM. Because they do not believe that the eternal Word, which *was God*, "was *made flesh*," and *became man* and dwelt amongst us, as is absolutely declared by the Apostle, John i. 10, 14; and by the Lord Jesus himself,

John vi. 38, 62; where Jesus incontrovertibly assures us he was in heaven before.

8. He positively tells them, when Philip put the question, show us the Father and it sufficeth, John xiv. 7; that those who *saw him*, knew, “and have SEEN THE FATHER.” We, therefore, say, that it is the unbelief of professors of religion in the *divinity* of Jesus “the son of man” and son of the Father, that at all times produces the spiritual death in the churches.

CHAPTER V.

1. THIS unbelief in the laity may be principally attributed to the want of belief in the ministers, or clergy, who preside over the churches.

2. Firstly, by denying the *eternal sonship* of JESUS, the “SON OF MAN,” who suffered and died for us. Secondly, by denying him to be their *immediate* and *only* Saviour. Isa. lxiii. 1, 2, 3, 4, 5; xlv. 6. Thirdly, by denying him to be the “TRUE GOD,” John v. 20.

3. Fourthly, by denying him to be the SPIRITUAL ROCK that followed our forefathers in the wilderness, as the Apostle testifies, 1 Cor. x. 4; and *consequently* the LORD JEHOVAH, and the ALMIGHTY which HE IS, (see in connection Deut. xxxii. 39, 40; Isa. xlv. 6; and Rev. i. 8, 13, 17, 18,) which is conclusive. Fifthly, by denying that he who “WAS GOD,” John i. 1, 2; *came down from heaven*, John vi. 38; and *mediated* between man and the PENALTY of the broken law in the garden of Eden, and thus reconciled man unto himself. See Isa. xlv. 6.

4. We say, by denying this *divine being to be*

God, they deny THE SON to be ONE of the GOD-HEAD, and consequently ONE of the Holy Trinity. The Father, the Son, and the Holy Ghost, thus denominated or called, by the Lord of life and glory himself after his resurrection. Matt. xxviii. 19. Sixthly, and lastly, these truths they deny, because as the Apostle declares, *they stumbled at that stumbling-stone* as we before stated, the humanity or human nature. Isa. viii. 14; Rom. ix. 32, 33.

5. For by adopting the *theory* of Athanasius, and others, of an *hypostasis*, or *distinctive*, or *separate union* of two whole and distinct natures in Jesus, the one *divine*, and the other *human*, they have paid homage to the sentiments and “doctrines of man” rather than to the *holy records of God*.

6. Which declare that the “ETERNAL LIEE,” 1 John i. 2, which “WAS GOD,” was “MADE FLESH” “and DWELT among us,” and as Saint John declares, 1 John i. 2, “that which was in the beginning, (‘in the *beginning* was the *Word*,)’ which we have heard, which we have seen with our eyes, which we have looked upon, and our HANDS HAVE HANDLED OF THE WORD OF LIFE; for the *life* was manifested and we have *seen it*, and bear witness, and show unto you that ETERNAL LIFE which was *with the Father* and was *manifested unto us*.”

7. This passage of Holy Writ is so comprehensive, and plain, that it is impossible for any serious minded man to misconstrue its meaning, which is, that the ETERNAL WORD and ETERNAL LIFE, which WAS GOD, WAS MADE FLESH and BECAME MAN. John i. 1, 14. By which mysterious incarnation and *divine assimilation* with our flesh, St. John declared he HEARD, LOOKED UPON, and HANDLED with his HANDS the ETERNAL WORD, which “WAS GOD,” the

light, the *life*, and the MAKER of the worlds, John i. 3; and this glorious being is declared to be the “(ONLY BEGOTTEN) Son” of God, John iii. 16, Eph. iii. 9, Col. i. 16, Heb. i. 2. By referring to these Scriptures, it will be *demonstrated* that it was the SON of God “WHO WAS GOD” who came down from heaven AS A SON, and existed from all eternity *as a son*; we say it will be demonstrated that this SON, EVEN JESUS, is the CREATOR OR MAKER of all things unexceptionably. Therefore, we say with the Apostle Paul, let God *be* true and every *man* a liar. Rom. iii. 4.

CHAPTER VI.

1. As we have before observed, the present fearful degeneracy of the churches owes its origin almost, if not altogether, to *doubt* and *unbelief* in the *eternity* and *divinity* of the SON OF GOD, even the MAN who *groaned* and *died* for us on the cross on Mount Calvary, which will be more fully shown as we proceed in this address.

2. We shall clearly exhibit from the holy records of the Bible, that *few*, even of those who are called orthodox, ascribe the honor and praise of man's redemption to the PROPER PERSON, OR TRUE OBJECT; the proper person and the true object we believe is JESUS OF NAZARETH, “who was in heaven *before* he veiled himself in the flesh.” John vi. 62, iii. 13, xvi. 28. See 1 Cor. xv. 47.

3. Therefore, it is written, he who “WAS RICH” “became POOR,” 2 Cor. viii. 9; and although he possessed *eternal glory*, as he declared in his prayer in the garden, John xvii. 5, even the Father's “OWN

SELF," yet he laid it aside, and, as he declared, "came down from heaven," John vi. 38, and *became a man*, as is expressly testified by the Apostle Paul. He records that "Christ Jesus," "being in the *form of God*," (image or shape of God in heaven,) "thought it not *robbery* to be *equal* with God,"

4. "But made himself of no reputation, and took upon him the form of a *servant*, (through his *flesh* the *veil*,) and was made in the *likeness* of *men*, and *humbled himself*—even to the *death of the cross*," Phil. ii. 5, 6, 7, 8; from which, and other Holy Scriptures, we shall *demonstrate*, that THE ETERNAL SON OF GOD THE FATHER BROUGHT HIMSELF INTO A CAPACITY FOR SUFFERING, AND DID ACTUALLY SUFFER, GIVING INFINITE MERIT TO HIS DEATH AND ATONEMENT.



5. We rejoice individually and collectively as a church, with grateful hearts, that the Holy Ghost has witnessed through the prophet Isaiah, Isa. ix. 6, that Jesus, the "CHILD AND SON" *born of the blessed Virgin Mary* in a manger at Bethlehem Judea, is "WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE;" these are his *holy names*.

6. And we therefore believe the son to be the *second person* in the Holy Trinity and "Godhead," who are three *divine persons*, but NOT three DISTINCT IMAGES. Because JESUS the son is the "ONLY" and "EXPRESS IMAGE" (seen by angels or men) saith St. Paul, Heb. i. 3; and therefore says of the son, "Let all the angels of God WORSHIP HIM." Heb. i. 6. JESUS "THE SON" is, therefore, the ONLY ONE GOD whom we can lawfully worship, because we are expressly forbidden to worship but ONE GOD, Exodus xxxiv. 14; moreover, the Lamb who is

LORD OF LORDS and KING OF KINGS, Deuteronomy x. 17, 1 Tim. vi. 15, Rev. xvii. 14, xix. 16, who DIED for us, and washed us from our sins in his OWN BLOOD, Rev. i. 5, even THE BLOOD OF HIS CROSS, Col. i. 20, shed on Mount Calvary, HE will be our *final judge*; for he himself, the “son of man” and “king” has so declared it. Matt. xxv. 31 to 34.

7. And we *also know*, that if we are faithful, and keep his *sayings*, we have our “names written in heaven,” Luke x. 20, and that we shall be *with him*, because he has thus promised; he saith, I go to *prepare* a PLACE for YOU; that where I AM, there YE may be also, John xiv. 23.

8. And we know also, as St. Peter testifies, that his “kingdom is an EVERLASTING KINGDOM,” 2 Pet. i. 11; also see Heb. i. 8. For Jesus the LORD JEHOVAH is “the FIRST AND THE LAST,” and says “besides ME there is no GOD,” and declares himself, Rev. i. 8, to be the ALMIGHTY. See Isa. xlv. 6, and ix. 6, which compare with Rev. i. 8, 17, 18.

9. And we also know from the sacred records, that after the judgment of the last day, and final separation of the just from the unjust, that JESUS the ETERNAL and ONLY BEGOTTEN SON OF THE FATHER, will be our WISDOM, GLORY, LIGHT, AND LIFE in the Holy City, New Jerusalem. Saint John in describing this city, says, “I saw *no temple therein*, for the LORD GOD ALMIGHTY and the LAMB ARE the TEMPLE of it; and the city had no need of the sun, neither of the moon to shine in it, for the GLORY OF GOD did lighten it, and the  LAMB IS THE LIGHT THEREOF.”  Rev. xxi. 22, 23. It is conclusive from the scriptures, that JESUS is the *only* glory and light of eternity.

10. We have shown from the foregoing records

of the Holy Scriptures, that in TIME and in ETERNITY, our thrice Holy and Almighty Redeemer is the FIRST AND THE LAST, according to his oral declaration to St. John the divine. Rev. i. 17. He was "the FIRST in the BEGINNING WITH GOD the Father" and "WAS GOD," see John i. 1, 2, even the "FATHER ALSO," Isa. ix. 6, John xiv. 7, 9, x. 30. And in the ENDING HE IS the GLORY and LIGHT of the saints' *eternal habitation, New Jerusalem.*

11. We, therefore, the members of the church of the eternal son who was crucified, HONOR THE SON even as we HONOR THE FATHER, even as he has commanded. "That ALL MEN should HONOR THE SON EVEN AS THEY HONOR THE FATHER," John v. 23, and we worship him truly as our "LORD" AND OUR "GOD," John xx. 28, as the wise men, Matt. ii. 11, and *Apostles did worship him*, before and after his resurrection and at the time of his ascension, Matt. xiv. 33, Matt. xxviii. 9, 17, Luke xxiv. 52. Jesus said to his Apostles "ye call ME MASTER AND LORD, and ye SAY WELL, for SO I AM." John xiii. 13. This we believe, and can say from blessed experience with the Apostle, that "we know the SON OF GOD is come and hath given us an understanding, that we may *know him that is true*, and we are *in him that is true*, even in HIS SON JESUS CHRIST; and *this is THE TRUE GOD AND ETERNAL LIFE.*" 1 John v. 20. Hallelujah!

CHAPTER VII.

1. WE have the blessed and glorious privilege of saying, from our own experience, and from the holy

records of Scripture, that *no man can say* that JESUS *is the Lord* but *by the HOLY GHOST*. 1 Cor. xii. 3. 1 John iv. 15. And we desire most earnestly to impress on the minds and consciences of our readers, this declaration of the Apostle Paul, knowing that it is only *through the revelation* of the *Holy Ghost*, the true witness, which the regenerated have within themselves, 1 John v. 10, that a man can *say* with a *clean conscience* and without a *doubt*, that JESUS IS THE LORD, 1 Cor. xii. 3. That which we have written in this address we firmly maintain.

2. First, that the doctrine of the eternal sonship *is true*, and that JESUS, THE MAN who DIED on Mount Calvary, is the ETERNAL SON OF GOD.

3. Secondly, that he is our immediate (and as HE the Lord says through the prophet Isaiah), our *only Saviour*, Isa. xliii. 11; his words are, "I, even I am the Lord, and *besides me there is no Saviour*." Therefore, Jesus declared, I am from ABOVE; ye are of THIS world, I AM NOT OF THIS WORLD: I said, therefore, unto you, if ye believe not that "I AM HE," (the God of Moses and the Prophets, and the same who spake to Isaiah,) "YE SHALL DIE IN YOUR SINS," John viii. 23, 24; because, *before* Abram was, I AM. John viii. 58.

4. Thirdly, we believe with the Apostle, 1 John v. 20, that JESUS the SON "is the TRUE GOD." See John i. 1.

5. Fourthly, and therefore, as he is the TRUE GOD, HE, GOD, mediated AS GOD between man and the *penalty of eternal death*, consequent on Adam's transgression in the garden of Eden; that is, the "TRUE GOD" "became man" and stood between MAN and the JUST *penalty of death*, and "offered up *himself*" on the cross "as a living sacrifice," and thus reconciled man unto himself by the blood of

his cross. He rent the veil of the temple, and removed the flaming sword that guarded the way of the tree of life, which tree of life is HIMSELF. Rev. iii. 18. And he now calls upon all to repent and be converted, and to become regenerated or born again, and thus freely without money and price to partake of the "tree of life," even of himself, for he declares, *I am the bread of life*, and he that eateth ME shall "LIVE BY ME" and "live forever." See John vi. 32 to 59th verses.

6. Fifthly, we believe that the *eternal Word* or *Son of God* was MADE FLESH, and became a *true* and *very man*, *like unto us*, *sin excepted*, *by the power of his own spirit*, even the *Holy Ghost*.

7. Sixthly, we believe that after the Eternal Son or Word of God "*was made flesh*" and *became man*, and whilst he dwelt (upon earth) "*amongst us*" he was OMNIPRESENT and "FILLED ALL THINGS" unexceptionably, BEING "IN HEAVEN!" according to *his own* declaration to Nicodemus, John iii. 13. He saw Nathaniel "*under the fig tree*," John i. 48, 49, also the colt tied, Mark xi. 2, also, the man carrying the pitcher, Mark xiv. 13, 16, by his omniscience. And St. Paul declares that *by him* all things consist, Col. i. 17; for, as God the Father was omnipresent, when the voice came, this is my beloved son *in whom* I am well pleased, Matt. iii. 17, so Jesus the Son of God was omnipresent, when he spake to Moses on the mount, Exodus xxxiii. 23, for, according to St. Paul, it *was Christ* that followed his fathers in the wilderness and *spake to Moses*, 1 Cor. x. 4. And this is true, for Jesus saith, no "man hath seen (God) the Father, John vi. 46, v. 37, Luke x. 22, because the Father was not then revealed. But, after that saying, Jesus revealed the Father to his Apostles in these words: "Philip saith unto him, show us

the Father and it sufficeth us. Jesus saith unto him, have I been *so long time with you* and yet hast thou not KNOWN ME, Philip? He that hath SEEN ME hath SEEN THE FATHER; and *how* sayest thou, THEN, Show us the Father?" Therefore, *before* Philip put this question, Jesus declared, "if ye had KNOWN ME ye would have KNOWN MY FATHER ALSO; AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM." These glorious sayings are recorded in John xiv. 7, 8, 9. This is the time Jesus *revealed the Father*, which WAS HIMSELF the ETERNAL ONE, which accords with Isa. ix. 6, speaking of the child and son, says "his name shall be called THE EVERLASTING FATHER;" because the Father eternally dwelt in him, as he says, the "Father dwelleth in me," John xiv. 10. Therefore it was JESUS who spake to Moses on the mount, even the Father's "express person."

8. Seventhly, we believe that when Jesus the Eternal Son of God *died on the cross*, the *whole Trinity died with him*, "for in him dwelleth all the fullness of the Godhead *bodily*." Col. ii. 9.

9. Eighthly, we believe that Jesus the Eternal Son of God died on the cross, by a *separation* of that which is *eternal* and *immortal*, from that which was of the "line of David," "*his flesh the veil*," (Heb. x. 20,) that is, he "gave up the Ghost," but was, as regards his own immortal person, *alive that very day in Paradise*; so was the *soul* of the "thief," for JESUS saith, "THIS DAY shalt thou be WITH ME IN PARADISE." But the SON OF GOD triumphed over the grave, and took up his life, and arose from the dead on the third day, and was seen by upwards of five hundred witnesses. 1 Cor. xv. 6.

10. Ninthly, we believe Jesus the Eternal Son of God, WHO "WAS GOD," suffered AS GOD; and there-

fore his atonement on the cross satisfied the debt, and cancelled all the sins of those who HAVE DIED or MAY DIE IN HIM. He cast out the prince of this world; John xii. 31, and spoiled his principalities and powers, Col. ii. 15, and by atoning and expiating our sins on his cross, ransomed us from the debt of the BROKEN LAW IN THE GARDEN OF EDEN. For none but he who *gave* the *law* could *mediate* between man and his *divine justice* which he satisfied. Therefore, he declares through the prophet, Isa. Lxiii. 1, 5, “mine *own arm* brought salvation.”

11. Tenthly, we believe the Eternal and only begotten Son of the Father became man, through the line of David, of the blessed Virgin Mary, and was born in a manger at Bethlehem Judea. And his name was called, through the direction of the angel of the Lord, JESUS or SAVIOUR, Matt. i. 21; also IMMANUEL, which being interpreted, is “GOD WITH US.” Matt. i. 23, Isa. vii. 14.

12. He grew up to manhood, and went about doing good, by performing miracles and FULFILLING all that had been written “concerning him” (as he says) “in the Law, the Prophets, and the Psalms.” Luke xxiv. 44. And after “*abolishing in his flesh the enmity*, EVEN THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES,” Eph. ii. 15, “THAT WAS AGAINST US, WHICH WAS CONTRARY TO US, AND TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS.” Col. ii. 14.

13. He VOLUNTARILY and of his “ETERNAL PURPOSE” “ALONE” and BY HIMSELF, laid down his precious life for us on the cross on Mount Calvary. As he said, “I have trodden the wine-press ALONE; and I looked and there was none to help, therefore MINE OWN ARM brought salvation unto me.” Isa. Lxiii. 3, 4, 5. Therefore, he declared “NO MAN

TAKETH (MY LIFE) FROM ME; *I lay it down MYSELF;*" John x. 18: he *therefore* pardoned the Jews from his cross, the *act of crucifying him*. Luke xxiii. 34.

14. He rose again on the third day, and ascended into heaven "WHERE HE WAS BEFORE," John vi. 62, in the same body that was crucified, but then and now changed into a glorious body, as the Apostle testifies. 'The Lord Jesus Christ shall "change *our vile body*, that it may be fashioned like unto *HIS glorious body*, according to the working, whereby he is able EVEN TO SUBDUE ALL THINGS UNTO HIMSELF." Philippians iii. 21.

15. And shall reign forever and ever in his EVERLASTING KINGDOM, to which THERE SHALL BE NO END. Luke i. 32, Dan. vii. 14, 27, Heb. i. 8. He being the same UNCHANGEABLE "LORD" "GOD" "ALMIGHTY," see Rev. i. 8, that he ever was, "the ALPHA and the OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST," Rev. i. 17, 18. FOR IN BECOMING MAN HE CHANGED NOT, *it being* "ACCORDING TO THE ETERNAL PURPOSE," see Ephe. iii. 11, 19, 2 Tim. i. 9, that our Lord came down from heaven and was made flesh, and became man. It was therefore an *unchangeable* purpose.

CHAPTER VIII.

1. WE believe in the general resurrection of the "dead," Rev. xx. 12, 13, and final or last judgment, when, as Jesus saith, he the SON OF MAN and KING will come in his glory with all HIS HOLY ANGELS, and will separate the just from the unjust, when he will say unto the wicked, depart from me, ye cursed, *into everlasting fire, prepared for the Devil*

and *his angels*; but the righteous shall go into life eternal. Read Matt. xxv. 31 to 46.

2. We believe we are *justified by faith without works*, Rom. iii. 27, 28, which we understand as a *condition* of salvation. And we know that the Lord Jesus will have all the glory and merit of man's redemption, for "without me ye can do nothing," saith Jesus; because he is "*the Lord our righteousness.*" Therefore, we maintain that it is the *baptism* of "the Holy Ghost" "and with fire" that *justifies* a man and makes him an *heir* of salvation. Yet we maintain that good works always follow every man's justification as the *fruits of the spirit*.

3. We firmly believe in full redemption from original sin in this life, and that a man may know from youth until old age, that he is an *heir* of salvation and of glory, and that his "calling and election is made sure" by the "witness," even the *testimony* of the Holy Spirit, "*bearing witness with our spirit* that we are the children of God and heirs," Rom. viii. 16, 17; for John says, he that is born of God, "hath the witness in himself." 1 John v. 10.

4. We maintain and believe, as we have before stated in this address, that when we are "born again" or regenerated, we *receive the Holy Ghost*, which is the *Comforter* and *Spirit of Truth*. See Acts xv. 7, 8, 9.

5. Which our Lord declares "shall *abide with us forever*," John xiv. 16, 17; and will "*guide you, he says, into all truth*," and he will "*show you things to come*," and here is the spirit of prophecy. "He shall glorify ME, for HE shall receive of MINE and show it unto you; ALL THINGS that the FATHER HATH ARE MINE, therefore, said I, *he shall take of mine* and shall *show it unto you.*" John xvi. 13, 14, 15.

6. And as he saith in another place, "he shall

testify of me." John xv. 26. In these texts the tri-personality of the Godhead is conclusively set forth; the pronoun HE, is applied to the Holy Ghost four times in succession in these texts, *as* a distinct person from the father and the son.

7. We, therefore, maintain that having this glorious and heavenly guide and counsellor with us, the *lives* and *conversation* of the *members of this church* should *abound* in all goodness, mercy, and truth, and be *unspotted before the world*.

CHAPTER IX.

1. WE hold that water baptism may be administered in the name of the Father, the Son, and the Holy Ghost to such as may desire it, but by *sprinkling only*, as it agrees with the Scripture and the spiritual experience of the children of God. See Numbers viii. 7, Isa. lii. 15, Eze. xxxvi. 25, 1 Pet. i. 2. Yet we reject the doctrine of the church of Rome, and other churches, who make this outward water baptism essential to salvation or in any way binding. Because, according to the testimony of John the Baptist himself, outward water baptism "must decrease" (which was *to repentance* only), Matt. iii. 11, and be superseded by the *one only saving baptism* of the Holy Ghost and with fire. See John's testimony, John i. 33.

2. We believe that water baptism has been one of the means of maintaining the doctrine of the Holy Trinity, the Father, the Son, and the Holy Ghost; three divine *persons* in Trinity, and one person in Unity, in the person of the Eternal Son, even Jesus Christ of Nazareth who died on Mount Cal-

vary. This doctrine of the Trinity was instituted by the Lord of glory himself just before his ascension, Matt. xxviii. 19, as before observed.

3. We do not hold the administration of water baptism as an *ordinance*, but we *admit it* into this church for the foregoing reasons, that it helps to establish the doctrine of the Holy Trinity. And, if any of our members have a tender conscience, and cannot comprehend the text, John iii. 5, to mean the *water of eternal life only*, we desire to release them, yet we cannot *support any ordinance*, because they were “**BLOTTED OUT**” by the Lord and “**NAILED TO HIS CROSS.**” Col. ii. 14. We, therefore, do not maintain water baptism as an **ORDINANCE**, but use it only by permission; the Apostles “baptized in the name of the Lord Jesus” only. See Acts ii. 38, viii. 16, x. 48, xix. 5; because *Jesus* is the name of the Father, Isa. ix. 6, John xiv. 7, 8, 9; also the name of the Son, also the name of the Holy Ghost, therefore, when the Apostles baptized in the name of Jesus they baptized in the name of the *whole Trinity*. Therefore, when we baptize, we say “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, which name is **JESUS**, Amen.”

4. This church professes to be built up of regenerated and *living* members, who have *passed from death unto life*, and through the great mercy of **JESUS** the “**BLESSED GOD**” are sustained by him with the “bread of heaven” and “of life,” which *is himself*, as he declares, “**I AM** the **BREAD OF LIFE**; he that eateth *my flesh* and drinketh *my blood* DWELLETH IN ME, AND I IN HIM.” John vi. 35, 56.

5. “*This is that bread* which came down from *heaven*,” “and when his disciples murmured at it” he saith, “it is *the Spirit*, the Holy Ghost and Comforter” that quickeneth, “*the flesh profiteth nothing*”

(the outward flesh); the *words* that *I speak unto you*, THEY ARE SPIRIT, and THEY ARE LIFE. See John vi. 33, 35, 48, 63.

6. From which, and many other Scriptures we are taught that it is the INDWELLING OF JESUS IN THE SOUL, that enables the soul to EAT HIM, spiritually and substantially, as he saith, “he that *eateth me*, he shall *live by me*.” John vi. 57.

7. We cannot, therefore, consistently with his *living presence with us*, and *in us*, eat outward bread and drink outward wine, which are eaten as *types only* (by the Protestant Churches) of HIM which has ALREADY COME according to his *promise*, Acts ii. 4, and will *continue with us*, as he declares, “*always, even to the end of the world*,” Matt. xxviii. 20; because, by so eating outwardly, we should really declare that CHRIST JESUS HAS NOT COME. It is written, that the outward eating was to show forth the Lord’s death *until he come*.

8. Now, as HE HAS COME, in power and glory to all those who believe, and are *born again*, such as these need not the type when they have the substance, even JESUS himself *in their souls*. Hallelujah!

9. When Jesus gave the mission to his disciples recorded in the tenth chapter of Matthew’s Gospel, he *immediately* declares that the KINGDOM OF HEAVEN IS AT HAND, and continues in these words, “*verily I say unto you*, ye shall not have gone over the cities of Israel TILL THE SON OF MAN BECOME,” Matt. x. 1, 7, 23, which was verified on the day of Pentecost.

10. Such churches, however, who deny immediate revelation, as in the Apostles’ days, and that the spiritual gifts of the Holy Ghost *are not given to men at this time*, and who know not a *spiritual communion* with God by his Holy Spirit, according to the declaration of our Lord, John x. 16, xv. 26,

but have fallen in part into the degenerated condition of the Roman Catholic Church; such churches as these, if sincere, may use the outward communion of bread and wine.

11. The ancient, although now degenerated church, called at this time the Roman Catholic, possesses ostensibly or outwardly all the principles of the primitive churches, but they confine the power of all *spiritual gifts* and *operations* to the *clergy only*. Therefore, they say in their commentaries on the New Testament, see commentary on St. John, xiv. 16, 26, in these words, "Here the Holy Ghost is promised to the Apostles and their *successors*" (the priests); again, 1 John iv. 6, "he that *knoweth* God heareth us, (the pastors of the church.)" The reader is referred to the tenth letter of the Right Rev. John Milner, D.D., in the book called "The End of Religious Controversy," for a full exposition of Catholicism on the subject of immediate revelation from God. We will quote a few lines at the end of the latter pages, 60 and 61; "if then, Satan and his disciples, the Heretics, (or Protestants,) are capable of thus perverting the *Holy Scripture*, how are Catholics, the *children* of the church, to make use of *them*, so as to discern truth from falsehood? THEY must carefully observe the *rule laid down* at the beginning of this treatise, by the holy and learned men I referred to, THEY ARE TO INTERPRET THE DIVINE TEXT ACCORDING TO THE TRADITION OF THE CATHOLIC CHURCH," that is according to the tradition of the priests. (The original printing is in capitals as quoted.)

12. In this quotation, as in many other passages, TRADITION is placed *above the Bible*, and even ABOVE the Holy Spirit's operation on the hearts of men.

They, therefore, *deny* and *reject* all that our Lord died for, which was, the dispensation of the gift of his Holy Spirit, the Holy Ghost or Comforter, unto all men who should *believe in him*; see John xvi. 7, 13, 14, Acts ii. 17, 18, xi. 15, 16, 17; and have impiously substituted, auricular confession and a priest's absolution, and an outward *corporeal* eating of bread: instead of the *spiritual* eating, operation and COMMUNION OF JESUS IN THE SOUL.

13. This spiritual communion of Jesus in the soul, according to his blessed promise, Matt. xviii. 20, Rev. iii. 20, is expressly denied by this Roman Catholic Church.

14. Which maintains it to be, a "fallacious error" to believe "in an *immediate* light, and motion of God's spirit communicated to the individual."

15. As the Right Rev. John Milner, D.D., declares in his "End of Religious Controversy," just quoted, and recently published. See letter 6, page 20-21, 22, 23 paragraphs.

16. He there states that this *fallacious error* leads to *impiety*, and is professed in particular "by the Quakers and the Moravians, and the different classes of Methodists." See letter 7 of the End of Controversy.

17. It is the desire of the church of the Eternal Son, not to remove a single pillar, however weak, which has a tendency to support the Gospel dispensation; therefore, this church disclaims any intention to persecute this *persecuting church*, the Church of Rome. But, at the same time, we *shall war* unceasingly, a spiritual warfare against the wicked, criminal, and *murderous* doctrine, which is, that the Holy Ghost does not now IMMEDIATELY operate upon, regenerate, and convert the souls of men as he did in the Apostles' days, Acts xv. 7, 8, 9;

and that the power of the Holy Ghost which converts immortal souls, in the *Methodist Episcopal Church*, is a delusion of the imagination and “a fallacious error,” as Dr. Milner asserts: It is a doctrine that crucifies the Lord Jesus in the souls of men, and keeps them under the dominion of innate sins, and holds in bondage the souls of millions of priest-ridden, humbled, yet well disposed laymen, who have AN EQUAL RIGHT with themselves to *know* and *administer* the *gifts* and *blessings* of an *impartial* and *Almighty Redeemer*.

18. We, therefore, say as a church, that the churches who deny the gift of the Holy Ghost, as in the days of the Apostles, may partake of and eat and drink the types, or eat and drink the outward sacrament, because they declare and profess, that the SON OF MAN HAS NOT COME *unto them*. Therefore, when they eat and drink the consecrated elements, *if sincere*, “they *do show* the Lord’s death *until he come in power unto them*” also; this we believe is the true interpretation of the text 1 Cor. xi. 26.

19. We, the church of the Eternal Son who was crucified, give glory to God our Saviour, even Jesus, for the PRECIOUS “MOTION” OF HIS SPIRIT and *light communicated to us*; and praise his holy name that he condescends *of mere mercy* to visit us with his power, and that HE IS IN OUR MIDST when two or three are gathered together in *his name*.

20. We can “laugh” as Jesus has promised, Luke vi. 21, with joy, and rejoice aloud, and shout (as Isaiah declares, 12th chapter, 1-6, and as David says, Psal. xlvii. 1-7), to “God with the voice of triumph” “in the fullness of the blessing,” our hearts running over, so that there is not *room enough* to receive it, according to his blessed promise, Malachi

iii. 10, and therefore we can testify with the Apostle, that *we know* that the SON OF GOD HAS COME unto us, 1 John v. 20, according to his promise. Matt. x. 1, 7, 23.

CHAPTER X.

1. THE Apostle declares, as many as are “led by the *Spirit* of God, *they* are the *sons of God*.” Rom. viii. 14. We, therefore, through the blessed guidance and holy operation of the sustaining power of the spirit of the LORD JESUS, shall let “the WORD OF THE LORD HAVE FREE COURSE,” and be glorified, 2 Thess. iii. 1, as it was in the days of the Apostles.

2. We are taught in the epistles of St. Paul, that prophesying, exhortation, and preaching, are one and the same thing.

3. He says, “he that prophesieth, speaketh unto men to edification, and exhortation, and comfort,” 1 Cor. xiv. 3. “And the spirits of the Prophets are *subject* to the prophets.”

4. “For ye may all prophesy *one by one*, that all may learn, and that all may be comforted ;” “but if any thing be REVEALED TO ANOTHER that sitteth by, let the FIRST (Prophet) HOLD HIS PEACE.” 1 Cor. xiv. 30, 31, 32.

5. This is the understanding of this church of *that* which constitutes *true* Christian liberty. Allowing every brother to exercise his gifts as *God* may give him ability ; but always giving place to a brother who has an *immediate revelation from the Saviour*, whether it be in *singing, exhortation, or prayer*.

6. We do not confine the services of the church

to one minister, but *any member* may speak, "or as the Lord giveth ability, so speak;" and no member is to be despised or checked because he is deficient in orthography, eloquence, or any human learning, because Jesus often chooses "the foolish things of the world to confound the wise;" "and the weak, to confound the mighty." The principal Apostles were poor uneducated fishermen, and our Almighty Lord declares, "I thank thee, O Father, Lord of heaven and of earth, because thou hast hid these things from the *wise* and the *prudent*, and hast revealed them unto babes." Matt. xi. 25. And even St. Paul who was learned, thus testifies: my speech and my preaching (says he) "was not with ENTICING WORDS of MAN'S WISDOM, but in DEMONSTRATION OF THE SPIRIT, AND OF POWER. For (says he) I determined to *know nothing* among you, save JESUS CHRIST, and HIM CRUCIFIED." 1 Cor. ii. 2, 3, 4. Notice, he says *him crucified*.

7. It is often observable, that whilst a brother is exhorting an audience, the power of the Lord is suddenly revealed from heaven, and the Spirit (which our Lord calls the wind, and in the Acts it is called a mighty rushing wind, Acts ii. 2), is *powerfully* and *generally* felt; and the time of REFRESHING FROM THE LORD has come, which is that BLESSED POWER which the church came together for.

8. The brother who is preaching or exhorting, must at this manifestation of mercy "HOLD HIS PEACE," "The Lord is in his Holy Temple," Hab. ii. 20; the meeting is governed at this auspicious moment by the LORD JESUS himself, and his spirit of Love, and power, should have "*free course*;" so that the brethren may speak to, and exhort those who are convicted, or are mourning, that

the weak might be strengthened, and sinners converted unto Jesus, and the strong man confirmed.

9. But this is not so ordained in the churches, even in those most spiritual, not even amongst the Episcopal Methodists, although some of its preachers have acted under the Gospel injunction. As it now is, the person who is exhorting or preaching, continues his sermon, and frequently suppresses and sacrifices to the formal divisions of his discourse, the GLORIOUS BLESSING of the LORD ALMIGHTY, which ONLY and ALONE, constitutes the LIFE, POWER, and EFFICACY OF THE CHURCH.

10. We, therefore, earnestly exhort all our brethren to *wait* for the *blessing*, to *pray* for the *blessing*, to prophesy, exhort, and preach for the *blessing*; and when in mercy it HAS COME, THEN, *to diligently seek out the convicted, and the mourners in the audience*, and, in the HOLY NAME OF JESUS, apply all those gifts and powers which he "the true God" has entrusted us with, to the conversion of their souls; be it at the mourner's bench, or elsewhere.

11. Determining, with the Apostle Paul, not to KNOW ANYTHING during the season of our religious exercises, "save JESUS CHRIST and HIM CRUCIFIED." 1 Cor. ii. 2.

12. We now commend you to JESUS CHRIST and to *his love* and *peace*, which "passeth all understanding." Hosanna to his adorable name! The grace of our Lord Jesus Christ be with you all. Amen. Rev. xxi. 21.

PART SECOND.

DECLARATION OF FAITH.

CHAPTER I.

INTRODUCTION.

1. THE following articles comprise the Declaration of Faith and Principles of "The Church of the Eternal Son;" even JESUS of Nazareth, who, *of himself*, VOLUNTARILY (John x. 18) "laid down his life for us" on the cross on Mount Calvary. "Hereby," (saith the Apostle,) "perceive we the love of GOD, because HE (*even God*) laid down *his life* for us." 1 John, iii. 16. And Saint Paul declares, "Feed the Church of God, which he hath purchased with his own blood." Acts xx. 28.

2. We now offer to all our fellow pilgrims the following exposition of the Faith and Principles, which is adopted by "the Church of the Eternal Son," together with the foregoing introduction or preface and address for the preservation of this Church, "IN UNITY OF FAITH." Eph. iv. 13. And that there be NO SCHISM IN THE BODY, 1 Cor. xii. 25; and to have a SUBSTANTIAL RULE, whereby we may *question* those who apply for *membership* with us, so that the APPLICANTS, *as well as ourselves*, may be fully assured that they AGREE WITH US IN ALL OUR PRINCIPLES.

3. And further, that we may have a **RULE**, and the means for *counseling, advising, and admonishing* those who *are members of our Church*, who, through want of *daily and hourly prayer and watchfulness*, and manifold temptations, may *depart from the truth*: and if love and tenderness cannot restore and prevail over them, to **SUSPEND** *them from membership*, according to the declaration of our Lord, Matt. xviii. 15, 16, 17; and that of the Apostle Paul, Rom. xvi. 17, 18, and 1 Cor. v. 3, 4, 5. But if, after due contrition and repentance, they regain their blessing, they may be restored to the Church.

CHAPTER II.

TITLE OF THE CHURCH.



THIS CHURCH SHALL BE CALLED **THE CHURCH OF THE ETERNAL SON**. AND THERE SHALL BE NO ALTERATION OR AMENDMENT MADE TO THE TITLE, NOR TO THE FOLLOWING EXPLANATION OF THE TITLE OF THE CHURCH.


EXPLANATION OF THE TITLE.



1. We believe the **ETERNAL** and "**ONLY BEGOTTEN SON**," was **BEGOTTEN** of the Father **FROM "EVERLASTING,"** that is, **FROM ALL ETERNITY**, and out of *his* (the Father's) own eternal essences, and *immediately and continuately* with the Father's *own existence*.



2. That is, **THE SON EXISTED AS A SON**, at the **SAME ETERNAL INSTANT** THAT THE **FATHER EXISTED**, and bore the **SAME RELATION** to the Father from *all eternity* **AS A**


SON, as he DID whilst he *dwelt* amongst us IN THE FLESH AT JERUSALEM: because JESUS declares, "AS THE FATHER KNOWETH ME EVEN SO KNOW I THE FATHER." John x. 15.


3. HIS KNOWLEDGE being EQUALLY ETERNAL with the FATHER'S KNOWLEDGE. And because the SON is the *very eternal manifestation* of the *Father's person*, being "the EXPRESS IMAGE of HIS PERSON," saith the Apostle. Heb. i. 3. And because the SON is the LIGHT, John i. 9, and the GLORY, Rev. xxi. 23, and the VERY "BRIGHTNESS of the *Father's glory*;" so saith Saint Paul, Heb. i. 3. And because his DOINGS are EQUALLY ETERNAL with the Father's *doings*. He saith, "FOR  WHAT THINGS SOEVER  HE (the Father) DOETH, THESE ALSO DOETH THE SON LIKEWISE." John v. 19. HIS ACTS, therefore, being *equally eternal* with the FATHER'S ACTS.

4. Again, saith JESUS, he that "hath SEEN ME hath SEEN THE FATHER," John xiv. 9; because (saith he) "I AND MY FATHER ARE ONE." John x. 30. And because, according to the Prophet Isaiah, the NAME OF JESUS is "also" THE EVERLASTING FATHER. The words are these, "And unto us a CHILD is born, unto us a  SON is given; and HIS NAME SHALL BE CALLED THE EVERLASTING FATHER." See Isa. ix. 6. No *truly* converted man can, therefore, *deny* JESUS the *appellation* of FATHER.

5. Therefore, he saith to Philip, "HOW SAYEST THOU THEN? *Shew us the Father!*" And He declares positively, at that time, to his Apostles, that HE WAS THE  "FATHER ALSO,"  in these words: "If ye had KNOWN ME, ye would

have KNOWN MY FATHER ALSO, and from henceforth YE KNOW HIM, and have  SEEN HIM."  John xiv. 7. "BELIEVE ME," (what an appeal!—we, *thy Church, O Thou* "only begotten" and "Eternal Son," and "Eternal Life," do believe thee,) "BELIEVE ME," (saith Jesus,) "that I AM IN THE FATHER, and THE FATHER IN ME." John xiv. 11.

6. That is, they are  ONE in perfect IDENTITY and "PERSON," therefore, JESUS, the only begotten SON, *must, of necessity, be co-eternal with the Father.* And he is also co-eternal with the Holy Ghost, for Saint Paul testifies, that "the LORD IS THAT SPIRIT," 2 Cor. iii. 17, and "was made" (or begotten) "a QUICKENING SPIRIT." 1 Cor. xv. 45.

7. JESUS, THE SON, is also EQUAL with the Father, John v. 23, John v. 18, Phil. ii. 6; and *equally Omnipotent*, Matt. xxviii. 18; and equally Omniscient, John xvi. 30; and equally Omnipresent with the Father, being CO-EXISTENT with the Father EVERYWHERE. This is beautifully expressed in these words: "If a man *love me* he will *keep my words*, and my Father will love him,  AND WE will come unto him, and make OUR ABODE WITH HIM." John xiv. 23. This declaration makes JESUS, and the Father always present, the one with the other; or the SON, *and the FATHER*, EQUALLY OMNIPRESENT, and EQUALLY CO-EXISTENT, because those who *love Jesus* are living *throughout the world*, and in each, Jesus and the Father dwell.

8. And there is another glorious saying of Jesus, which shows the Omnipresence of himself, "the Son of man," who died for us; even whilst in the flesh. It proves HE THEN FILLED ALL THINGS. It is recorded in Luke x. 5, 6, in his charge to the

“seventy” disciples. The “words” are: “And into **WHATSOEVER HOUSE** *ye enter*,” (and here, lest the word “*house*” should not be understood by some, we will quote Saint Paul, Heb. iii. 6; he says, “*Christ (came) as a Son over HIS OWN HOUSE, whose HOUSE ARE WE.*” The word “*house*,” therefore, means *the people of God*, those *in whom* the SON of Peace dwells.) We will now continue the text: “And into whatsoever house ye enter, first say **PEACE** *be to this house*. And if *the SON of Peace be there*, your *peace* shall rest upon it.” By this we learn that the SON OF PEACE exists at the *same time*, in distinct houses, or churches; and is everywhere, or is Omnipresent, which agrees with his declaration, John xiv. 23, just quoted; and also with Isa. ix. 6.

9. And is further confirmed by the Prophet Micah; he declares of JESUS, “And **THIS MAN SHALL BE THE PEACE.**” Micah v. 5. Verily, JESUS is “the SON OF PEACE.” Again, “Where *two or three* are gathered together **IN MY NAME**,” (saith Jesus,) “there am I in the midst of them.” Matt. xviii. 20. Of course, JESUS MUST THEN be *everywhere*, for these assemblies are in the four quarters of the world. These sayings demonstrate, without a doubt, the ubiquity, or Omnipresence of **THE SON**.

10. We believe the Eternal Father and the Eternal Holy Ghost *dwell* in Jesus, the Eternal Son, as they **HAVE DWELT FROM ALL ETERNITY, “BODILY.”**

11. The Eternal Son, even Jesus, we believe is the **ONLY “EXPRESS IMAGE”** and “**SHAPE**” (John v. 37), of the Father. And JESUS, the SON, even Him who **DIED** for us, is “the **LORD GOD** of the **HOLY PROPHETS.**” Rev. xxii. 6,


16. Being the "only Potentate" "in Heaven" (John iii. 13), or in earth, as we are expressly assured by Isaiah, (Isa. xlv. 6,) which is also undeniable.

12. Because, JESUS, THE SON, IS THE MAKER OF ALL THINGS UNEXCEPTIONABLY. Col. i. 16, John i. 3, Heb. i. 2. And JESUS, our GOD, was WORSHIPPED AS GOD from the time he appeared in the manger at Bethlehem, Judea, until the moment of his ascension, see Matt. ii. 2-11, (viii. 2,) (ix. 18,) (~~⌘~~xiv. 33,~~⌘~~) (xv. 25,) (xxviii. 9-17,) Luke ~~⌘~~xxiv. 52,~~⌘~~ John ix. 38, which accords with the declaration of Saint Paul, "That at the NAME OF JESUS EVERY KNEE SHOULD BOW, of things in *heaven*, of things in *earth*, and things under the earth." Phil. ii. 10. Because, as JESUS, THE SON, WAS WORSHIPPED AS GOD, and HE himself declares that GOD ONLY shall be WORSHIPPED: Luke iv. 8. Therefore, having accepted DIVINE WORSHIP AS HIS DUE AND JUST PREROGATIVE, HE MUST BE GOD, AND THE ONLY GOD.

13. For Saint Paul declares him to be "the BLESSED AND ONLY POTENTATE, THE KING OF KINGS AND LORD OF LORDS." 1 Tim. vi. 15. See Rev. xvii. 14, (xix. 16.)

14. And we believe, HE, even JESUS, will RULE AND REIGN over all created beings, for they were "ALL CREATED BY HIM, AND FOR HIM," and *for his glory*. Col. i. 16, 17. And we believe HIS RULE AND REIGN, Rev. xi. 15, "KINGDOM" and "DOMINION," Dan. vii. 13, 14, will be "FOR EVER AND EVER," Heb. i. 8, and ~~⌘~~HAVE "NO END." ~~⌘~~ Luke i. 33. Therefore, Saint Peter testifies that we shall have an entrance "into the EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ." 2 Pet. i. 11.

15. We believe the holy doctrine as declared by JESUS HIMSELF, which is that there is BUT "ONE GOD," who is also "ONE LORD." His language is, "The first of all the commandments is HEAR, O ISRAEL, THE LORD our GOD is ONE LORD." Mark xii. 29-32.





16. Therefore, JESUS, or JEHOVAH JESUS, thus declares himself through the prophet Isaiah: "Thus saith the LORD, the KING of Israel, and HIS REDEEMER, THE LORD OF HOSTS:  I AM THE FIRST, AND I AM THE LAST, AND BESIDE ME THERE IS NO GOD." Isa. xlv. 6: see Isa. xliii. 10, 11.



17. Again, "I AM HE. I AM THE FIRST, I ALSO AM THE LAST. MINE HAND hath laid the foundation of the earth." Isa. xlviii. 12, 13, see xlii. 4, also see Heb. i. 10. So that it is evident from the Scriptures just quoted, that there IS NO GOD besides THAT GOD who declared himself to be "THE FIRST AND THE LAST," to the Prophet Isaiah.

18. And this *truth*, that "THE FIRST AND THE LAST" is the ONLY GOD, is incontrovertible, and *cannot be denied*. Because the "Scripture cannot be broken," (saith Jesus.) (John x. 35.)

19. And it is equally incontrovertible and equally true, that JEHOVAH GOD, who spake to Isaiah, and declared himself to be "the First and the Last," IS JESUS; because JESUS ABSOLUTELY CLAIMS THE TITLE *or appellation of the First and the Last* FOR HIMSELF ALONE. This was when he made the glorious manifestation of his presence to Saint John on the "Isle of Patmos," recorded in Revelations i. 8, 11, 17, (2 chap. 8, 18,) also in 22 chap. 6, 13, 16.

20. In these texts JESUS thus declares himself to the Evangelist: "Fear not, I AM THE FIRST



and I AM THE LAST, I am HE that LIVETH and  WAS DEAD.”  (See verse 17, 18.) Again, “These things saith THE FIRST AND THE LAST, which  WAS DEAD.”  See 2 chap. 8 verse.

21. Again, “These things, saith the SON OF GOD, WHO HATH HIS EYES LIKE UNTO A FLAME OF FIRE, AND HIS FEET ARE LIKE FINE BRASS.” See chap. ii. 18th verse. In these verses, the 8th and 18th, “the FIRST AND THE LAST” assures us *without a doubt*, that HE “WAS DEAD,” and that he was  THE SON OF GOD.  See Dan. iii. 25.

22. And it, therefore, FOLLOWS OF NECESSITY, as the Scriptures *are true* and “cannot be broken,” (John x. 35,) that “the SON OF GOD,” (who personally spoke to Saint John and calls himself “THE FIRST AND THE LAST,”) IS THE VERY GOD WHO SPAKE TO THE PROPHET ISAIAH.

23. Moreover, there cannot be, (according to the Scriptures,) TWO BEINGS who have the TITLE and PREROGATIVE of being “the *First and the Last*.” This would be a *positive contradiction*.

24. Neither can there be, according to the Scriptures, TWO SONS of God, who can *claim the same title*; because JESUS IS “the ONLY BEGOTTEN SON;” there is NO OTHER SON BEGOTTEN OUT OF GOD THE FATHER, THROUGH ALL ETERNITY, but JESUS the “ONLY” and “ALONE” SON.

25. ( WE are “ADOPTED” into or unto God, Gal. iv. 5, therefore “*sons only by the SPIRIT OF ADOPTION*.”  Rom. viii. 15.) Therefore, none can claim the *high and holy appellation* of “THE FIRST AND THE LAST,” but JESUS.

26. As he again assures us in the *last* chapter of the Revelations: he there *again* declares, “I AM

ALPHA AND OMEGA, THE BEGINNING AND THE END, THE FIRST AND THE LAST." See Rev. xxii. 13. And he continues, ¶ "I JESUS have sent *mine angel* to testify unto you these things in the churches;" this is in the 16th verse.

27. And in the sixth verse of the same chapter, it is written, "And the LORD GOD OF THE HOLY PROPHETS sent *his angel*." In these verses JESUS *undeniably* DECLARES HIMSELF TO BE THE FIRST AND THE LAST, and the LORD GOD OF THE HOLY PROPHETS; and, therefore, according to Isaiah, xliv. 6, ¶ HE IS THE ONLY GOD, ¶ and there is none other in time or eternity: because he declares to Isaiah, ¶ "BE-SIDES ME THERE IS NO GOD."

28. And this divine being is called the "WORD." John i. 2, 3, ¶ Rev. xix. 10—16. "And the Word," (saith John,) "was MADE FLESH and dwelt among us." John i. 14, (vi. 62.) And in Rev. xix. 13, we read, "And he was clothed in a vesture DIPPED IN BLOOD, and his name is called the WORD OF GOD:" here we learn and see plainly that THE WORD WAS CRUCIFIED, and "dipped in blood:" therefore, saith Saint John, our "HANDS have HANDLED of the WORD OF LIFE."

29. From the numerous records of the Holy Bible of the Old and New Testaments, which we have just quoted and referred to, it becomes a Scriptural *axiom*, that the DIVINE BEING who declared to the Prophet Isaiah, "I AM THE FIRST AND I AM THE LAST," *and besides me there is no God*. Isa. xliv. 6. And the DIVINE BEING who uttered *the same words*, and made the glorious manifestation of "HIS PERSON" to Saint John, on the "Isle of Patmos," and before whom "John fell" "*as dead at his feet*," "ARE ONE AND THE

SAME DIVINE PERSON.” It cannot be *otherwise construed*; the words are the same as in Isaiah, namely, “I AM THE FIRST and THE LAST;” and he continues, “I am he that liveth AND WAS DEAD.” By this declaration, “I was dead,” we *know* it was JESUS, the SON of the Father, who spake to Saint John, and to Isaiah. And that when he said, “*I came down from heaven,*” he meant *literally and distinctly*, that HE, the MAN, CHRIST JESUS, *was in heaven before*, and would “*ascend up* where he WAS BEFORE,” as he declared, see John vi. 62.

30. Note. (All those expressions of JESUS our ETERNAL GOD, such as “*not to do mine own will,*” and all other similar expressions of submission or obedience, or of weakness, as “Take away this cup from me,” Mark xiv. 36: or of temptation and despair, as on the cross, when he uttered the cry, “My God, my God, why hast thou forsaken me;” these he *expressed as man*, which he *became*: Like we express, under a *sense* of our dependence upon God, or when we are under the power of temptation. As David was, when he uttered the same cry, “My God, my God, why hast thou forsaken me?” See Psalms xxii. 1. These feelings, sufferings, and temptations, must NECESSARILY BE FELT by the ETERNAL SON, because HE WAS “MADE FLESH,” John i. 14, and BECAME A TRUE AND VERY MAN; and this was *effected by assimilation with our nature*. And by this ASSIMILATION GOD (John i. 1–14), BECAME A MAN and a MEDIATOR *between man* and the PENALTY AND THE CURSE. Gen. iii. 17, 18, 19. This *wonderful humiliation* is beautifully expressed throughout the fifty-third chapter of Isaiah. Also see Acts viii. 32, 33. For “GOD BECAME MAN FOR THE

VERY PURPOSE OF MEDIATING ; and that he might FEEL the INFIRMITIES AND TEMPTATIONS WHICH US MEN FEEL." 2 Cor. viii. 9. And thus AS A MEDIATOR, HAVING FELT IN HIS OWN DIVINE PERSON our CONDITION as men, he was *enabled*, according to the Apostle, Col. ii. 15, to "spoil the principalities and powers" of the devil, and "*triumph over them (in himself)*." Note. These words, "*in himself*," is according to the original and the marginal reading. This reading we believe, because the temptations of Jesus were "*also in himself*," "*yet without sin*." Heb. iv. 15. "For (saith the Apostle) in that *he himself* hath SUFFERED, being tempted, he is *able* to succor those that *are* tempted." Heb. ii. 18. (See Article X., page 82.)


31. This "MAN," (saith Saint Paul,) "IS THE LORD FROM HEAVEN," 1 Cor. xv. 47, (see article XI. on the pre-existence of the *soul* of Jesus,) and "BEING IN THE FORM OF GOD," saith the same Apostle, "thought it not *robbery* to be EQUAL WITH GOD." Phil. ii. 6. For "Christ Jesus was IN THE FORM OF GOD, and was *in heaven* even whilst upon earth," see John iii. and 13, where he said to Nicodemus, "THE SON OF MAN IS IN HEAVEN," (or as he *could* have said, *Even now, whilst I am speaking to you, Nicodemus, I am* "IN HEAVEN," which "*is my throne*," and *I now fill all things*, and *by me* "*all things consist*,") see Col. i. 17, "*I came forth*" (see John xvi. 28), into this outward "shape" of a man. But *my glory* is unchangeably "*the same*," and is only *hidden by* "*the veil*," which is *my* "*flesh*." (Heb. x. 20.)

32. Our object in quoting the texts from John vi. 38-62, paragraph 29, is to show that the MAN Christ Jesus of Nazareth, even the same who suf-

ferred, bled, and died on Mount Calvary, "CAME DOWN FROM HEAVEN," and ascended UP where he WAS BEFORE, as he declared; and that HE existed AS A SON IN ETERNITY *with the Father*, before he "*was made flesh and dwelt among us.*"

33. Or, as he *more plainly* declared, John xvi. 28-31, "I CAME FORTH FROM THE FATHER, and *am come into the world*, AGAIN *I leave the world and go to the Father.*" This plain declaration to the Apostles they understood, and THEN, at *that last moment, believed for the first time*, that the MAN JESUS, *whom they saw before them*, WAS IN HEAVEN BEFORE. "Lo," (saith his disciples,) "now speakest thou PLAINLY, now we ARE SURE that thou *knowest all things; by this we believe* THOU CAMEST FORTH FROM GOD. Jesus answered them, DO YE NOW BELIEVE?" Jesus thus *seals and confirms* their declaration, that he *knew "all things," "and came forth from God."*

34. We have clearly demonstrated in this chapter, that there cannot be TWO SONS of God, bearing the title of "THE FIRST AND THE LAST:" because JESUS is the "ONLY *begotten Son.*" How then can there be any *other*? Therefore, the doctrine taught in the orthodox theological schools, that the ETERNAL and ONLY Son, CANNOT nor *did not* SUFFER, we UTTERLY REJECT.




35. They all *profess* to believe in an *Eternal Son*, "co-eternal with the *Father*," and also *equal* to him. They teach, however, that Jesus had "two WHOLE AND  DISTINCT NATURES," which are *merely united*, and not MIXED nor CONFUSED, that is, one *eternal part*, that *could not suffer*, and one *human part*, that *could and did suffer*. Now as they teach, from the pulpit and books, that the SON of God actually SUFFERED, they must, of neces-

sity, mean, that the HUMAN part is that SON of God. And as they also teach that we are saved by the SUFFERINGS of the SON of God, they must necessarily attribute man's redemption to this human Son, or part which suffered. From this category or predicament there is no escape. The conclusion is inevitable, that they believe there are TWO SONS of God, because the suffering Son and the natures are DISTINCT. That is, one Eternal Son who could not suffer, and one distinct human Son that could and did suffer. We learn from the immediate testimony of the light, blessing, comfort, and joy, and counsel of the HOLY SPIRIT OF JESUS, which unfolds to us the truths of the Gospel, that "THE WORD WAS MADE FLESH, and DWELT AMONG US." That is, "GOD," John i. 1, BECAME A MAN, AND WAS CALLED JESUS and IMMANUEL, or "GOD WITH US," consequently we believe the DIVINE and HUMAN NATURES were ASSIMILATED INTO ONE.

36. This MAN named JESUS, and THE SON OF GOD, is called by the unenlightened, and Unitarians, and Socinians generally, in all their phases and grades, THE HUMANITY, and inferior to the Father. *Some of them say the Son of God, even Jesus, was a mere man.*

37. Others maintain, like Dr. Adam Clarke, of the Methodist Episcopal Church, in his commentaries on Saint Luke, that there were TWO DISTINCT NATURES in Jesus, ONE NATURE which was DIVINE, and "COULD NOT BE BORN," and *never was BEGOTTEN*, either in time or eternity, and ONE human nature which was begotten of the Virgin Mary, which HUMAN NATURE, (he says,) is called in the Scriptures "*the Son of God*, and INFERIOR TO HIM."

38. Dr. Clarke, therefore, “rejects” the doctrine of the Eternal Sonship, as maintained by ourselves and “the orthodox churches,” and says it is “ANTI-SCRIPTURAL AND HIGHLY DANGEROUS.” That is, it is dangerous to believe that the SON of God is DIVINE and ETERNAL AS A SON. This is a *new aspect* of belief, because the Dr. has the boldness to write as though he was a Trinitarian. *This is modern Socinianism*, and is full of subtilty and deceit, and is fully refuted in the next chapter of the Articles of Faith, and that headed arguments, and the article “The Man Christ Jesus,” and other refutations in this book of the false doctrine of “The Hypostatical union.”



39. JESUS declared to Nicodemus, “No MAN HATH ASCENDED UP TO HEAVEN, but HE *that came down from heaven*, EVEN THE SON OF MAN, which is  IN HEAVEN.”  John iii. 13. Again he says, I CAME DOWN FROM HEAVEN, “What and if ye shall see the SON OF MAN ASCEND UP where he WAS BEFORE?” John vi. 38–62. Again, “And now, O Father, glorify thou me with thine OWN SELF, with the glory which  I HAD WITH THEE BEFORE THE WORLD WAS.” John xvii. 5. The doctrines of Dr. A. Clarke just quoted, *teach* that it is “highly dangerous” to *believe these sayings of Jesus*.




40. These sayings *absolutely* assure us that JESUS, the SON OF GOD, and SON OF MAN, PRE-EXISTED or existed in heaven BEFORE he was *born of the Virgin Mary*, even “before the world was.” As Daniel testifies, iii. 25, “The form of the fourth is like the SON of God.”

41. Therefore He saith, BEFORE *Abram was*, I AM. John viii. 58. Saint Paul declares, “The first man (Adam) is of the earth, earthy, the SECOND MAN (Jesus) IS THE LORD FROM HEAVEN.” 1 Cor. xv. 47. We have introduced in this *explana-*

tion the Socinian doctrines of Dr. A. Clarke, to refute them and *guard* our members against them, and to refer the reader to the refutation of them and similar doctrines, in our next chapter, &c.



42. We believe that BECAUSE the ETERNAL FATHER and the ETERNAL HOLY GHOST have DWELT IN JESUS, THE ETERNAL SON, (as we have before clearly proven,) *from all eternity*, John i. 12, Micah v. 2, and the Apostle Paul declares HIM to be the "EXPRESS IMAGE" of God's "Person." Heb. i. 3. And *because* Saint John records that he is the very PERSON and "SHAPE" of the Father; and that those who SAW JESUS, SAW and KNEW THE FATHER. See John xiv. 7, 9, x. 30, v. 37. And *because* the Prophet Isaiah declares that the NAME of the SON OF GOD IS "THE EVER-LASTING FATHER!" Isa. ix. 6.

43. *Therefore*, we believe that although there are THREE PERSONS named in "the Godhead," yet there are not  'THREE IMAGES.'  But we believe there is ONE ONLY "IMAGE," or appearance of God, either to angels in Heaven, or unto men.

44. And THAT "IMAGE," Heb. i. 3, or "SHAPE," John v. 37, and "PERSON" of God, is JESUS, THE ETERNAL SON, called the "second person in the Trinity," who became a true and very man by assimilation with our flesh, therefore, the MAN JESUS "WAS GOD," and WAS and IS the ONLY GOD. Isa. xlv. 6, John i. 1, 14. As he declared to Isaiah in another place, BELIEVE ME! (saith he,) "That I AM HE!! BEFORE ME there was no  GOD FORMED! (or begotten,) NEITHER SHALL THERE BE AFTER ME. I, even I am THE LORD!! and BESIDE ME THERE IS NO  SAVIOUR."  Yea, BEFORE the DAY WAS I AM HE." Isa. xliii. 10, 11, 13. GLORY

BE TO JESUS, TRULY THOU ART THE ONLY GOD and Saviour!! These texts accord with his declaration whilst upon earth. Before Abram was, I AM. (John viii. 58.)

45. Therefore, we the Church of the Eternal Son, WORSHIP JESUS, *the "one Lord" and one God*, AS ALL THE ANGELICAL HOSTS OF HEAVEN WORSHIP HIM; so saith Saint Paul, Heb. i. 6, Psal. xcvii. 7, 9. And as the APOSTLES and others WORSHIPPED HIM before and after his resurrection, and before his ascension, whilst he was yet upon earth, and which he ACCEPTED AS HIS DUE. Matt. ii. 11, (xiv. 33,) (xxviii. 17,) Luke xxiv. 52, John xx. 28, 29. He, therefore, MUST BE GOD, because he being "the HOLY ONE and the JUST," (who declared that the LORD GOD ONLY should be *worshipped and served*: See Luke iv. 8.) HE WOULD NOT HAVE ACCEPTED DIVINE WORSHIP, IF HE WAS NOT GOD. (See paragraph 12.)

46. For to the NAME OF JESUS "EVERY KNEE SHOULD BOW," (saith the Apostle,) "*of things in heaven, of things in earth, and things under the earth.*" Phil. ii. 10. So also, saith the Prophet, Isa. xlv. 23, "UNTO ME *every knee shall bow*," because JESUS THE  LAMB  is LORD OF LORDS AND KING OF KINGS, Rev. xvii. 14, and KING OF KINGS AND LORD OF LORDS. Rev. xix. 16. "*And the only Potentate.*" 1 Tim. vi. 15.

47. And he will be our *final Judge* at the "*Last day.*" Then! when JESUS "WILL SIT ON THE THRONE OF HIS GLORY," Matt. xxv. 31, "and before him will be gathered all nations," as he himself declared, Matt. xxv. 31, 32. THEN *all will see that* HE "IS THE BLESSED AND ONLY POTENTATE," 1 Tim. vi. 15, and THE GOD

this Church has TRUSTED IN, *and to whom we pray for every blessing, and whom we worship.*

48. The foregoing is our explanation of the title of this Church, "The Church of the Eternal Son." We have clearly demonstrated, from the holy records of the Old and New Testaments—firstly, that the SON *is eternal* AS A SON. Secondly, that he was *begotten INSTANTLY with the Father's own existence.* Thirdly, that he is the VERY IMAGE of the *Father's person*, and being the "PERSON and SHAPE" of the Father, he is "*the Father also.*" Fourthly, that he is coeternal, and coequal, and equally Omnipotent, Omniscient, and Omnipresent with the Father. Fifthly, that he, the SON, was worshipped from all eternity, and *whilst upon earth as God*, and will be worshipped and adored WITHOUT END. Sixthly, that he will REIGN OVER THE UNIVERSE, over all GODS, and LORDS, and KINGS, WITHOUT END. Seventhly, that he, the SON, *himself declares* there is BUT "ONE LORD" and God, who shall be worshipped or served. See Luke iv. 8. He RECEIVED DIVINE WORSHIP and APPROVED OF IT. HE is, therefore, the ONE ONLY LORD AND GOD, being Jehovah Jesus, "the First and the Last." Eighthly, *He, the Eternal Son*, and the MAN Christ Jesus of Nazareth, who suffered hunger, thirst, and pain, who was *tempted*, and *felt all our infirmities*, and who finally laid down his life for us, *himself*, on the cross, on Mount Calvary, and just before he expired, cried "My God, my God, why hast thou forsaken me?" We have proven that the ETERNAL SON, and THIS MAN, who *thus suffered* and died, ARE ONE and the SAME PERSON, that is, the MAN was GOD in one ENTIRE NATURE, because "GOD" "WAS MADE FLESH," saith the

Apostle, through the Holy Ghost. Ninthly, we have proven, from the Scriptures, that there cannot be *two distinct natures* in the person of Jesus, *one human nature* which *suffered*, and *one Divine nature* which *did not* and *could not suffer*, as is now taught in all the "*Orthodox*" *Theological Schools* throughout all Christendom, even in the Roman Catholic Schools. It makes *two Sons* in the Holy Trinity, because the *natures* are *perfectly distinct* and not "*mixed nor confused*," as they teach. Besides it makes *foolishness* of the Scriptures, and the Lord's Prayer, John xvii. 5, which we have proven. Tenthly, we have proven, from the Scriptures, that there is *but one* eternal and only image and person of God, who can be *worshipped* or *adored*; and, therefore, although there is a Holy Trinity of persons, yet there are *not* three *distinct* "*images*" or "*shapes*" of God. The Eternal Son, even Jesus, who died for us, IS that *very Divine person* whom ALL THE ANGELS, the HOLY MEN OF OLD, and the JUSTIFIED OR REDEEMED SOULS OF MEN, in "*the kingdom of heaven*," always did, and do now worship.

49. And, therefore, WE MEAN BY THE "TITLE," "THE CHURCH OF THE ETERNAL SON, ☩ THE CHURCH OF GOD, *which he hath purchased with his OWN BLOOD*," ☩ as Saint Paul declares through the "Holy Ghost," Acts xx. 28, even the "*Blood of his Cross*" on Mount Calvary; and whom Saint John declares is ☩ THE TRUE GOD." 1 John v. 20. And we can repeat with the Psalmist and the Apostle Paul, the *immortal truth* recorded Heb. i. 8, Psal. xlv. 6, 7, and in the same language with *them*, in adoration exclaim, "UNTO THE SON," "THY THRONE, O GOD, IS FOREVER AND EVER!" Amen! Hallelujah!

CHAPTER III.

ARTICLES OF FAITH

AND DOCTRINES OF THE CHURCH OF THE ETERNAL SON.

Article I.

“THE TRUE GOD.” 1 John v. 20.

WE believe that “JESUS CHRIST OF NAZARETH,” “the *only begotten Son*,” EVEN THE VERY SAME MAN who was CRUCIFIED, and suffered, and bled, and DIED, between *two thieves on Mount Calvary*, “IS THE TRUE GOD.” This is the *express declaration* of the Apostle John, in his First Epistle, 5th chapter, 20th verse, he there testifies that THE “SON JESUS CHRIST is the TRUE GOD!” See in connection, Isa. ix. 6, Rev. xvii. 14, 1 Tim. vi. 15, Acts xx. 28, 1 John iii. 16, Rev. xxii. 6, 13, 16.

Article II.

HIS ONENESS, or eternal *identity or sameness* with the eternal LORD JEHOVAH and One God.

We believe that JESUS, “the TRUE God,” (1 John v. 20;) became man, and “was made flesh,” (John i. 14,) not in TWO DISTINCT NATURES; but we believe the MAN JESUS WAS GOD IN PERFECT UNION AND ASSIMILATION WITH OUR NATURE, from the Virgin Mary, see 1 Cor. xv. 47, John xiv. 7, x. 30; and that the DIVINE and HUMAN NATURES became “ONE,” even ONE FLESH; or, to explain more clearly, we believe the Divine

and ETERNAL "IMAGE," "BODY," "NATURE," or PERSON of the *Eternal SON*, in which HE pre-existed, and after which "image" or "likeness" man was made. (See Gen. i. 26, 27.) We believe this "DIVINE NATURE," as Saint Peter calls it, 2 Peter i. 4, *became man*, or "WAS MADE FLESH." Therefore, according to the prayer of JESUS himself, recorded John xvii. 5, (to which we wish the reader particularly to refer); this "DIVINE NATURE" (then "MADE FLESH,") was RESTORED, was REGLOIFIED or glorified again "WITH THE GLORY" "which" it "HAD" with the Father "BEFORE THE WORLD WAS." And Saint Paul, speaking of Christ's reglorified and glorious body, declares that this was done "According to the WORKING by which he is able EVEN TO SUBDUE ALL THINGS UNTO HIMSELF." Philip-pians iii. 21. And as this was done according to the "ETERNAL PURPOSE" of the Godhead, it was an UNCHANGEABLE PURPOSE, therefore the DIVINE SPIRIT and "DIVINE" NATURE CHANGED NOT when it "was made flesh" and became man, the PURPOSE being eternal or unchangeable, so saith the Apostle. Eph. iii. 11. And it was THUS that God became MAN, and "VEILED" HIS "MAJESTY" and GLORY. Heb. x. 20. And we believe there is NO OTHER GOD besides "*Jesus Christ of Naza-reth*," in time, or in eternity, in heaven, or in earth. See Isa. xlv. 6, 7, 8, Rev. i. 8, 11, 17, 18, (ii. 8,) (xxii. 6, 13, 16,) 1 Tim. vi. 15. "Neither is there SALVATION in any other," saith the Apostle. Acts iv. 12. See John xiv. 6. Hosea xiii. 4.

Article III.

HIS GODHEAD, OR TRINITY.

We believe the Eternal Father and the Eternal Holy Ghost ARE IN *the one* “*true God,*” and the SAME AS *the one* “*true God,*” EVEN JESUS, who is the LORD JEHOVAH HIMSELF. See Isa. xii. 2. We believe the Father and the Holy Ghost DWELL IN JESUS, and JESUS IN THEM, according to his holy sayings, see John xiv. 10, 11, as they have dwelt, *the one within the other,* AS ONE, “*from everlasting,*” that is, *from all eternity,* Micah v. 2; and are ONE IN ESSENCE and ONE IN IDENTITY. John x. 30. JESUS, THE SON, being, according to his OWN glorious declaration, “THE (VERY) FATHER ALSO. See John xiv. 7, i. 10, Isa. ix. 6.



We believe the Eternal SON and “the ONLY BEGOTTEN SON” of the Father, EVEN JESUS. (✠ For there is *no other Son* BEGOTTEN out of God the Father’s OWN ESSENCES.) We believe this SON, even JESUS, was *begotten from everlasting*, from all eternity: therefore, Saint Paul calls him the “EVERLASTING GOD.” See Romans xvi. 26, and also see Micah v. 2, and John i. 1, 2. We believe *He existed* IMMEDIATELY *with the Father’s own eternal existence*, or at the ✠ SAME ETERNAL INSTANT, ✠ BECAUSE THE SON KNOWETH THE FATHER *just as the Father* KNOWETH HIM, and *doeth* the VERY SAME THINGS that the *Father doeth*. See John x. 15, and v. 19. And because JESUS, the Eternal SON, is the VERY (ESSENTIAL) “GLORY” of the Father, see Rev. xxi. 23, John viii. 12, (i. 9,) Heb. i. 3; *and without whom* there would be NO DIVINE “BRIGHTNESS” nor GLORY, and, therefore, his existence

is equally eternal. Moreover, without JESUS, THE SON, there would be NO GOD and “no Saviour,” Isa. xliii. 10, 11, and no being to *uphold* or *sustain* the universe of things. “AND BY HIM, *the Son*, “ALL THINGS CONSIST,” saith the Apostle, (Colos. i. 17,) or are held together; and JESUS being “the TRUE GOD,” therefore the “*innumerable multitude*” of “REDEEMED” SOULS, Rev. vii. 9, 10, and “*all the angels of God*,” WORSHIP THE “SON,” so saith the Apostle. Heb. i. 6.

Article IV.


The Omnipotence, Identity, and ONENESS OF JESUS
with the LORD JEHOVAH.

We believe that JESUS IS “THE ALMIGHTY,” and “the FIRST AND THE LAST.” For these he declares are his own names. See Revelation i. 8, 17, 18, and ii. 8, 18. Now as there CANNOT BE TWO GODS, nor TWO BEINGS who can claim the holy prerogative and title of “*The First and the Last*,” therefore, the *Divine being*, who spake to Isaiah, and declared, ☞ “I AM THE FIRST and I AM THE LAST, and BESIDES ME THERE IS NO GOD,” MUST BE JESUS. See Isa. xlv. 6, 8, and xli. 4, and xlviii. 12. For in the first, second, and last chapters of the Revelation, JESUS ONLY and ALONE *claims* that TITLE. In the last chapter, see Rev. xxii. 13, 16, he declares, “I am Alpha and Omega, the beginning and the end. THE FIRST AND THE LAST.” “I, ☞ JESUS, have sent MINE ANGEL to testify unto you these things *in the Churches*.” Here JESUS absolutely *claims the title* of the *First and the Last* as HIS OWN, “WHO IS, (saith Saint Paul,) the BLESSED AND ONLY POTENTATE.”

1 Tim. vi. 15. Therefore, those who “deny” JESUS “THE FIRST AND THE LAST,  WHO WAS DEAD,”  Rev. ii. 8, to be “THE TRUE GOD,” “deny” the ONLY LORD GOD ALMIGHTY,” 1 John ii. 22, Rev. xxii. 6, which IS, and which WAS, and which IS TO COME. Rev. i. 8. The *Maker* and *Creator* of *all things unexceptionably*, visible and invisible, “For all things, (saith Saint Paul,) were MADE BY HIM, and FOR HIM,” or FOR HIMSELF. Col. i. 16.


Article V.

NO MAN CAN SEE THE UNVEILED GLORY OF JESUS,
AND LIVE.

We believe no man can see JESUS NOW, in his unveiled glory, AND LIVE, because when Saint John “saw him” he “fell at his feet as dead.”  Rev. i. 17, 18, Ez. xxxiii. 20. Therefore, the Apostle calls his FLESH “the VEIL,” Heb. x. 20, by which “veil” the creatures he had *made*, could “see, look upon, and handle the Word of life,” as John declares 1 John i. 1. This text demonstrates that THE WORD WAS MADE FLESH, as the Apostle testifies, John i. 14. In his *transfiguration* he suffered his *glory* to *shine through* the flesh or “veil,” when “HIS FACE DID SHINE AS THE SUN, and his *raiment* was *white as the light*.” Matt. xvii. 2. Therefore, when he shall appear at the last day, he will sit on the throne of his glory, (Matt. xxv. 31,) “And we shall see him as HE IS,” 1 John iii. 2, in his “most glorious body.” He is called the BRIGHTNESS of the Father’s glory, Heb. i. 3, and the *very* GLORY AND LIGHT of the HOLY CITY, NEW JERUSALEM, Rev. xxi. 23, which no mortal eye can look upon.

Article VI.

HIS INCARNATION.

We believe JESUS, the "TRUE GOD" and ETERNAL SON, "*came down from heaven,*" or, as he in another place declares, "*forth from the Father,*" John xvi. 28, and became a TRUE and VERY MAN, *like unto us*, having body and soul IN ONE ENTIRE WHOLE and PERFECT NATURE, yet *without sin*, and *holy*, which body of flesh he derived from the blessed Virgin Mary. He was, however, as the Apostle declares, "WITHOUT FATHER, WITHOUT MOTHER, (according to the flesh,) see Heb. vii. 3, WITHOUT  DESCENT, having neither BEGINNING OF DAYS, nor END OF LIFE." Being the *self-subsisting* (John v. 21, 26,) and ONLY "LORD GOD" "ALMIGHTY," Rev. i. 8, that he *always was* from *all eternity*, as he declares, "Before Abram was, I AM." John viii. 38, John i. 30.







Article VII.

"THE TRUE GOD" BECAME PASSIBLE OR SUFFERED.

We believe that "God," John i. 1, having thus ASSIMILATED HIMSELF with OUR NATURE, became PASSIBLE, or *capable of suffering*, and was "*touched with a feeling of our infirmities and weaknesses,* and "was IN ALL POINTS TEMPTED *like as we are,* yet *without sin,*" (so saith the Apostle. Heb. iv. 15.) And having become MAN for this *very purpose* of suffering and mediating, he, therefore, "*in his humiliation*" as MAN, says, "*let this cup pass from me,*" Matt. xxvi. 39. My Father is greater than I. (John xiv. 2.) A

man that hath told you *the truth* which I have heard from God. John viii. 40. He uttered these and similar sayings as MAN, which HE BECAME. John i. 14. He cried out, "My God, my God, why hast thou forsaken me," whilst nailed to the cross. This was *the last* of his temptations, for he was *IN ALL POINTS* tempted as WE ARE, (saith the Apostle,) yet without sin. Heb. iv. 15. And as DESPAIR of God's mercy is one of the CERTAIN and peculiar temptations of every soul before it can be "BORN AGAIN," so he MUST FEEL IT AS WE FEEL IT.

Those who "have passed from *death* unto *life*," all know how dark and despairing was the hour before their souls were set at liberty by the new birth. He then declared, Father, into thy hands I commend my spirit. This was an act of *humiliation*, for he humbled himself "even to the death of the cross." Phil. ii. 8. "For IN ALL THINGS it behoved him to be made *like* unto his brethren, (saith the Apostle,) for in that *he himself* hath suffered, being tempted, he is able to succour THEM that are tempted." Heb. ii. 16, 17, 18. He being unchangeably "GOD," the ETERNAL SON, and "the TRUE GOD," (1 John v. 20,) spake often in the most positive language of his Eternity, Omnipresence, Omnipotence, and Omniscience, of acting *by* and *for himself*, and according to HIS OWN WILL, and of his *supreme right to all things* as the one God. For example, he saith "BEFORE Abram was, I AM." John viii. 58. "Where two or three are gathered together IN MY NAME," (the name of JESUS,) "THERE AM I in the midst." Matt. xviii. 20. If the SON OF PEACE be THERE, your peace shall rest upon that house. Luke x. 6. ALL POWER is given unto ME IN HEAVEN, and IN EARTH. Matt.

xxviii. 18. As the Father KNOWETH me, EVEN SO KNOW I the Father. John x. 15. "Now we are SURE thou KNOWEST ALL THINGS," saith his disciples. *Do ye NOW BELIEVE?* saith Jesus. John xvi. 30, 31. The SON *quickeneth* WHOM HE WILL. John v. 21. ALL things that the Father HATH, ARE MINE. John xvi. 15. All that are  "TAUGHT OF GOD,  or hath learned of the Father,  COMETH UNTO ME."  John vi. 45. In this text JESUS proclaims his ONENESS to his *children*, and from *this alone* it is manifest that JESUS IS GOD. He openly *reveals the Father* to his disciples in the 14th chapter of John, 7th verse, in these words, "If ye had KNOWN ME, ye would have KNOWN my FATHER ALSO. And FROM HENCEFORTH YE KNOW HIM and have  SEEN HIM."  But none *can believe* these texts, that JESUS *is the very "Everlasting Father,"* Isa. ix. 6, but "*by the Holy Ghost.*" 1 Cor. xii. 3. There are many other sayings of JESUS which demonstrate that although he humbled himself to BECOME MAN, yet BEHIND "THE VEIL, his flesh," he was "Jesus Christ, the same yesterday, and to-day, and forever." Heb. xiii. 8. The same Almighty. Rev. i. 8, Isa. ix. 6. The *same* Maker. John i. 3. And "the same blessed and ONLY POTENTATE. The King of Kings and Lord of Lords." 1 Tim. vi. 15. See Rev. xvii. 14. We have, from these holy records, proven, that JESUS, THE SON, IS GOD, and that "GOD" SUFFERED or became PASSIBLE, as Saint John records. "Hereby perceive we the love of GOD, because HE LAID DOWN HIS LIFE FOR US." 1 John iii. 16.

Article VIII.

THE MAN CHRIST JESUS is the "LORD GOD OF THE HOLY PROPHETS." Rev. xxii. 6.

We believe with Saint Paul, the Apostle, that "the SECOND MAN IS THE LORD FROM HEAVEN," 1 Cor. xv. 47; "And the LAST ADAM was made a QUICKENING *Spirit*." 1 Cor. xv. 45, 47. In the following record, (Matt. xix. 17,) our glorious Redeemer declared there was *none good* BUT ONE, as follows: "Why callest thou ME GOOD? There is *none good* but ONE, that IS GOD." This is the *strongest declaration in the Scriptures* that JESUS IS GOD. Because no man except an infidel or atheist can say, *or dare say*, that *Jesus is not good*, and *perfectly holy*: he is, therefore, called the "HOLY ONE." Acts ii. 27. Now as Jesus IS "THE HOLY ONE," as Saint Peter says, Acts iii. 14, and consequently PERFECTLY GOOD, therefore HE MUST BE GOD, because he declares "there is NONE GOOD *but* GOD." He, therefore, *rebuked* this man, for he had *no right* to call him *good*, unless he believed him to be what he actually was, "THE TRUE GOD." 1 John v. xx. We believe the record of John concerning the (ETERNAL) ACTS OF JESUS, LITERALLY, John xxi. 25, he says, "And there are also *many other things which Jesus did*, the which, if *they should be written every one*, I suppose that even the WORLD ITSELF could not CONTAIN THE BOOKS that *should be written*." So we believe: because, *all things* were "MADE by him, and WITHOUT HIM, was not anything *made* that *was made*." John i. 3. Therefore, the ETERNAL ACTS of Jesus would fill more than a world of books. We declare, it as *our belief* that no


man is BORN OF GOD or REGENERATED, who CANNOT, with his WHOLE HEART, MIGHT, MIND, AND SOUL, WORSHIP JESUS ALONE, as his LORD AND GOD, “and ONLY SAVIOUR,” even him that *loved us*, and “*washed us from our sins in his own blood.*” Rev. i. 5. We maintain that ALL PERSONS should WORSHIP JESUS in the *same manner* that DYING and REJOICING CHRISTIANS IN THEIR EXPIRING MOMENTS ALWAYS WORSHIP HIM. *They* worship Jesus only. And we have determined, through his help, *thus to worship him in our public and private assemblies.*

Article IX.

THE “IMAGE,” “PERSON,” OR “LIKENESS” OF GOD.

We believe “God, the Father,” has no DISTINCT “IMAGE” or “LIKENESS” from “GOD” THE SON, EVEN JESUS, the “TRUE GOD.” (See 1 John v. 20.) But we believe there is BUT ONE IMAGE or LIKENESS of the Father, and of the Son, and of the Holy Ghost; and that is the ETERNAL IMAGE OF THE ETERNAL SON, *which is the ONLY* image that *angels or men ever did or ever can*, LAWFULLY, “BOW DOWN TO” OR WORSHIP. And after whose IMAGE and LIKENESS man was originally made. See Genesis i. 26.

Because the Almighty declared to Moses, “I, the Lord, thy God, am *a jealous God*,” Exodus xx. 5; and expressly commands the Jews to *worship no God but himself*, under the severest penalties, because he was “*a jealous God.*” It is recorded of JESUS, the SON of the Father, that the APOSTLES WORSHIPPED HIM, Luke xxiv. 52, in these words, “AND THEY WORSHIPPED HIM, and returned

to Jerusalem with *great joy*." Also see Matthew ii. 11, viii. 2, ix. 18, xv. 25, xiv. 23, xxviii. 9, 17, John ix. 38. In *all* these passages, *our Lord received Divine worship as his due*. He, therefore, must be "the Almighty." Rev. i. 8. And as  JESUS HIMSELF declared, "it is written thou shalt WORSHIP the LORD THY GOD, and HIM ONLY SHALT THOU SERVE." Therefore, as JESUS accepted and approved of *divine worship to himself as HIS DUE*, *he must be the "Lord God," and ONLY GOD*. Therefore, saith the Apostle, Heb. i. 6, of the *only begotten Son*, "LET ALL THE ANGELS OF GOD WORSHIP HIM." Amen. Hallelujah!

Article X.

THE MEDIATION, ATONEMENT, AND INTERCESSION.

We believe that Jesus, "the true God," and Eternal Son of the Father, "BY HIMSELF *purged our sins*," as the Apostle records, Heb. i. 3. Therefore, JESUS declares through the Prophet Isaiah, "I have trodden the wine-press ALONE, and there was *none to help*, therefore MINE OWN ARM brought salvation unto me, and my fury it upheld me." Isa. lxiii. 1-5. We, therefore, believe that JESUS, being "THE TRUE GOD," had *none* to help or sustain him when he died on the cross, but purchased our salvation by his "OWN ARM," or, as Saint Paul declares, "God purchased" us "with his OWN BLOOD." Acts xx. 28. And we believe that when *God became man* and "*was made flesh*," he "BY HIMSELF" MEDIATED *between man* and the PENALTY of *temporal* and ETERNAL DEATH, consequent on the LAW broken by Adam in the garden of Eden. He mediated *by himself*,

exactly as when he "*by himself*" purchased our salvation on the cross. This law, commandment, and penalty, was as follows, "And the Lord God took the man, and put him into the garden of Eden, to dress and to keep it. And the Lord God *commanded* the man, saying, of *every tree of the garden* thou mayest *freely eat*, but of the TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THOU SHALT NOT EAT OF IT. For in the day that thou eatest thereof, THOU SHALT SURELY DIE." Gen. ii. 16, 17. This is the LAW and its PENALTY OF CERTAIN DEATH, to be awarded the *very day* that Adam should transgress. Adam did eat the forbidden fruit, but lived *several hundred years* afterward, by which we are instructed, that it was a SPIRITUAL DEATH that Adam died, "IN THE DAY" HE DID EAT. The Lord God, for this transgression, drove him out of Paradise and the Garden of Eden, and subjected him to the GENERAL CURSE mentioned Gen. iii. 14 to 19, and placed *a barrier* between him (Adam) and *his posterity*, so that he could *no more partake* of the *spiritual enjoyments* of God, THE TREE OF LIFE. See Gen. iii. 22, 23, 24th verses. Therefore, saith the Apostle, as IN ADAM ALL DIE, so *in* Christ shall *all* be made alive. 1 Cor. xv. 22. That is, *all* that are *regenerated* or *born again*, are IN Christ, and are *new creatures*. 2 Cor. v. 17. It was this *spiritual death* to the *soul* of man, that JESUS, the ETERNAL SON, "came down from heaven" to *redeem* us from. He made and created Adam, John i. 3, Eph. iii. 9, and gave him the law, and has *finally* come down from heaven, and *become man*, and suffered and died on Mount Calvary, to *redeem* us from the *penalty, curse, and spiritual death* of Adam and his posterity. As Jesus declared, "I AM THE RESURRECTION AND

THE LIFE.” John xi. 25. Again, “I IN THEM and *thou in me.*” John xvii. 23. Again, “we will come unto *him* and MAKE OUR ABODE WITH HIM.” John xiv. 23. Therefore, we maintain that “GOD” “WAS MADE FLESH,” as the Apostle testifies, and *became man*, “and dwelt among us.” John i. 1-14. And thus “IMMANUEL,” or “GOD WITH US,” see Matt. i. 23, MEDIATED IN “HIS FLESH, THE VEIL,” Heb. x. 20, by his IMMEDIATE PRESENCE, *between man* and HIS JUSTICE, *in awarding unto man the penalty of death and eternal wrath*, because he *wilfully broke the divine commandment* in the Garden of Eden. And after JESUS, “THE TRUE GOD,” *had thus fulfilled “all that had been written concerning him,”* by the prophets, HE *finally* “OFFERED UP HIMSELF” *on the cross on Calvary.* Heb. vii. 27. And as Saint Paul in the Holy Ghost testifies, “GOD PURCHASED US WITH HIS OWN BLOOD.” Acts xx. 28. Being a *propitiatory sacrifice, and atonement* for the sins of *all those who should BELIEVE on his name.* John i. 12, Mark xvi. 16. Therefore he is called, “THE LORD, OUR RIGHTEOUSNESS.” And he “ever maketh intercession for us.” Heb. vii. 25, Rom. 8. 26. And is our “*advocate* with the Father.” 1 John ii. 1. He “is able to succour us,” and to plead our cause, having *himself* suffered, and “felt our infirmities and temptations.” And we believe as a church, without the *shadow of a doubt*, that this INTERCESSION and ADVOCACY, is not performed, or *done externally, or outside* of the souls of men, in a heaven *afar off*, and before a throne AFAR OFF, as is taught by many Theologians, and believed by numerous professors. But we believe *the intercession* is carried on WITHIN THE SOULS of men. And, that the *right hand of God*

is *therein* manifest, when a soul is enlightened, or convicted by the POWER of God: Which *power* IS *God's right hand*. Therefore, David in the Psalms, in numerous instances, speaks of God's "*right hand* as God's" power, and strength, and "righteousness." "Thou hast given me, (saith he,) the *shield of thy salvation*, and thy RIGHT HAND HATH HOLDEN ME UP." Psal. xviii. 35. He saith, "The *right hand* of the Lord is *exalted*," Psal. cxviii. 16; which is his power. Accordingly the Lord saith, through the prophet: "MY RIGHT HAND *hath* SPANNED THE HEAVENS!" Isa. xlviii. 13. That is, *my power* hath spanned the heavens. As the Lord Jesus declares, "Hereafter shall the Son of Man *sit* on the *right hand* of THE POWER OF GOD." Luke xxii. 69; see Matt. xxvi. 64, Mark xiv. 62. Therefore, the words of Saint Paul, "Christ sitteth at the right hand of God," are a figure of His omnipotence, and of his power. Jesus Christ does not say "the Son of Man will sit on the right hand of the (PERSON) of God," but "on the right hand of the POWER of God." Therefore, Christ is emphatically called "THE POWER of God" ITSELF! 1 Cor. i. 24; Matt. xxviii. 18. It is manifest from the following Scriptures, that it is *sinful* to give JESUS, "the LORD GOD of the Holy Prophets" (see Rev. xxii. 6), *locality*, because he condescended to be "made flesh." Or to assign him any *place* as an intercessor, "For thus saith THE LORD, the *Heaven is my throne*, and the *earth is my footstool*." Isa. lxvi. 1. "Behold! the *heaven*, and the *heaven of heavens*, CANNOT CONTAIN THEE" (saith David). 1 Kings viii. 27. "Can any *hide* himself in secret places, that I shall not *see him*, saith the Lord?" "Do not I FILL heaven, and earth, saith the Lord?" Jer.


xxiii. 24. Those declarations *we believe*, as a church. And that Jesus, and the “Father, ARE ONE” Image. John x. 30: And are *inseparably* omnipresent. And are *personally present*, with every penitent mourner, for peace and salvation; and personally strive with the souls of men. And we believe that Jesus is the very comforter himself, “for the Lord is that spirit,” see 2 Cor. iii. 17. And “maketh intercession” in our souls, (saith Paul, Rom. viii. 26;) and places himself *between* the soul and the *wrath of God*, and the *powers of Satan*, and clothes us with his Love, Light, and Righteousness, and so he becomes “our HELP and our SHIELD,” saith David, Psal. xxxiii. 20. And thus “*intercedes*,” or, *more plainly* to speak, STANDS BETWEEN the divine *penalty of eternal “death,”* and *our souls*. And thus “covers our iniquities” with his righteousness. This intercession continues until the soul is *delivered*, by the NEW BIRTH, and becomes a child of God, and is RELEASED from the *penalty, wrath, and curse*, entailed upon all men, by Adam’s transgression. This new birth of the soul of the penitent mourner, is AN IMMEDIATE ACT, by the *power* of Jesus. He is SET FREE from the bondage of Satan, and becomes “BORN AGAIN;” and is translated “into the glorious liberty of the children of God.” Rom. viii. 21. And this IS a glorious liberty. For, saith Jesus, “IF THE SON therefore *make you free*, ye SHALL BE FREE IN DEED!” John viii. 36. In Isaiah, 53d chapter and 12th verse, we read, “And *he* was numbered among the transgressors, and he bore the sin of many, and MADE INTERCESSION for the *transgressors*.” So that the *intercession of Jesus*, is represented by the prophet as extending retrospectively, or backward, as well as forward. As Saint



Paul testifies, "Now is Christ risen from the dead, and become the first fruits of THEM that slept." 1 Cor. xv. 20. As it is written, "And the graves were opened, and many bodies of the saints WHICH SLEPT, arose and came out of the graves after his resurrection." See Matt. xxvii. 52, 53. So that the INTERCESSION of the Son of God is by the IMMEDIATE presence of himself, ON, and IN the souls of men, by which he becomes our resurrection and our life. And "adopts" us as sons, Rom. viii. 15, and makes us heirs of salvation and of glory, Rom. viii. 16, 17, sealing us with the holy spirit of promise, Eph. i. 13. And makes his ABODE with us, being "*by himself*," the very Father, Isa. ix. 6, the Son, 1 John ii. 23, and the Holy Ghost, 2 Cor. iii. 17, *personally* manifest IN US, even the "true God, and eternal life," 1 John v. 20. Therefore the true children of God, have Jesus the ADVOCATE and INTERCESSOR, and the FATHER, personally dwelling within them; as our glorious Advocate declared: "If a man love me, he will keep my words, and my Father will love him, AND WE WILL COME UNTO HIM, AND MAKE OUR ABODE WITH HIM." John xiv. 23. And thus Jesus sets up his kingdom *within us*, as he declares, "FOR BEHOLD! THE KINGDOM OF GOD IS WITHIN YOU." Luke xvii. 21. Glory be to Jesus!

Article XI.

ON THE PRE-EXISTENCE OF THE SOUL OF CHRIST.

We believe the *following declaration*, of the Lord Jehovah, (HE, who called himself "the *First*, and

the Last,” and declared “*besides me there is no God,*”) is a positive demonstration, that his soul, the soul of Jesus Christ, pre-existed, or existed before he “*was made flesh and dwelt among us.*” His words are, “Behold my *servant* whom *I uphold*, mine *elect*, in whom MY SOUL delighteth,” Isa. xlii. 1. In this clause, Jehovah positively declares, that  HIS SOUL would *delight* in His “*Servant,*” in THAT MAN who was “*for a covenant of the*” “*People, for a light to enlighten the Gentiles.*” See the same Chapter, verse 6. Which *servant*, Saint Paul thus describes. “Let this mind be in you which was also in CHRIST JESUS, who being in the FORM OF GOD, thought it not *robbery* to be EQUAL WITH GOD, but made himself of no reputation, and took upon him the FORM OF A SERVANT, and *was made* in the likeness of MEN.” Phil. ii. 5, 6, 7. The Apostle in these texts describes Jesus as having taken “the FORM OF A SERVANT.” This agrees with the Prophet, “Behold *my servant,*” and is in accordance with the doctrines of this Church, that “Jehovah;” see Isa. xii. 2. “*The First and the Last,*” Isa. xlii. 6. Even the *Lord Jesus Christ*; see Rev. i. 17, 18, xxii. 13, 16, *became man*, and was “*made flesh.*” John i. 14. And thus in the “FORM of a *servant,*” in the *likeness of men*, “Immanuel,” “God with us.” Matt. i. 23. Mediated between man and the *righteousness*, and *justice*, of the *penalty* of *Eternal death*, entailed upon all the human race. Rom. v. 12. And reunited us unto himself, *by the Blood of his cross*. For, saith the Apostle, *we are all by Nature* children of wrath, *even as others*. Eph. ii. 3. And as we have clearly demonstrated, in Article 4th (in these series), that there is *no other being besides* JESUS OF NAZARETH, who can *claim the title*, or pre-

rogative, of being "*the FIRST, AND THE LAST.*" So it is *equally clear*, that the SOUL of the Lord Jesus PRE-EXISTED, or existed WITH HIM before he "came down from heaven." BECAUSE the *same being*, who says to Isaiah, "*Behold my Servant,*" "*in whom MY SOUL delighteth.*" ALSO declares himself to BE "the First and the Last," to the same prophet. And as "the First, and the Last," IS JESUS: For he declares to Saint John in the Revelations, "I am Alpha and Omega, the beginning and the end, the FIRST AND THE LAST"—Therefore, it must have been Jesus, who said to the prophet, "*Behold my Servant, in whom my SOUL delighteth.*" See Revelations, xxii. 13, 16; Rev. i. 17, 18, and 2d, 8th. And the following texts in the book of Isaiah. "Who hath wrought it," calling the generations from the "*beginning, I the Lord, the First and with the Last, I AM HE.*" Isa. xli. 4. (Again,) "Thus saith the Lord, the King of Israel, and HIS REDEEMER, the Lord of hosts.  I am the *First, and I am the Last*, and BESIDES ME, THERE IS NO GOD." Isa. xlv. 6. Again, "Hearken unto me, O Jacob, and Israel my called,  I AM HE! *I am the First, I also am the Last.* Mine hand ALSO hath laid the foundation of the earth." Isa. xlviii. 12, 13. And when the DIVINE NATURE, EVEN THE ETERNAL "IMAGE," AND BODY OF GOD "WAS MADE FLESH," and *became man*, "God," the *Eternal Son*, took upon *himself the "Form of a Servant,"* as he appeared at Jerusalem, and was called Jesus, which is the "NEW NAME" of God, and amongst other acts of humiliation, even washed his disciples' feet. John xiii. 4, 5. And yet, he was "*Immanuel,*" "*God with us.*" Matt. i. 23. And it is in this pre-

existence of the *Divine nature*, and “*Soul*” of Christ Jesus, that we see the meaning of the Apostle Peter. 2 Peter i. 4. “Whereby (saith he), are given unto us *exceeding great, and precious promises*, that by *these*, ye might be PARTAKERS OF THE DIVINE NATURE.” And according to Saint Paul, *even that* “*our vile bodies shall be fashioned like unto HIS GLORIOUS BODY!*” Phil. iii. 21.

Article XII.

THE REIGN OF JESUS THE SON IS ETERNAL. “AND WILL HAVE NO END.”

We believe the *Kingdom, Dominion, Government* and REIGN OF JESUS the *Eternal Son*, is over all things, “AND WILL HAVE NO END.” See Saint Luke i. 33. Rev. xi. 15. Dan. vii. 14.

And as “ALL THINGS were *created by him* and *for him*.” John i. 3. Col. i. 16. And he “IS THE BLESSED AND ONLY POTENTATE.” 1 Tim. vi. 15. So there is *no one to whom he could give up his Kingdom*, or Dominion, or be SUBJECT TO. He being, according to the same Apostle, “THE HEIR OF ALL THINGS.” Heb. i. 2.

And as the Apostle Paul *positively declares*, that JESUS IS THE “ONLY POTENTATE,” 1 Tim. vi. 15. “And the same *yesterday, and to-day, and forever*.” Heb. xiii. 8. “*And heir of all things*.” And as he could not give the lie to his own doctrines, for he says that Jesus IS God, (see Rom. ix. 5,) we leave the clause, 1 Cor. xv. 24 to 28, (where he says, that the *Son will deliver “up the kingdom to God, even the Father.”*) We leave, (we say,) this clause stand, as *incomprehensible* to us, in connection with other Scriptures. Moreover, a *literal* interpretation

would directly oppose, and utterly confuse, numerous Scriptures in the Prophets, the Gospels, and in Saint Paul's *own Epistles*, and make him AT VARIANCE WITH HIMSELF in the passages we have just quoted, and in many others. Saint Paul, quoting Psalm xlv. 6, 7, thus testifies of Jesus. "But unto the Son he saith, THY THRONE, O GOD, IS FOREVER AND EVER." Heb. i. 8. Therefore, the Apostle could not *literally* mean, that the Son would deliver up his eternal sovereignty. Because he is "the (very) Father also." John xiv. 7. And he is called *Wonderful, Counsellor*, the MIGHTY GOD. ¶ THE EVERLASTING FATHER, ¶ the Prince of Peace, by the Prophet Isaiah. See Isa. ix. 6. And besides him, the FIRST AND THE LAST, saith Isaiah, there IS NO GOD. See Isa. xlv. 6. And for this reason he CANNOT, according to his own *eternal* oneness, and *decrees*, give up his kingdom, or dominion, or be SUBJECT to any one. This is the belief of this Church, and we suffer none to come, or remain amongst us, as members, who deny this truth. Glory be to Jesus!

Article XIII.

ON THE RESURRECTION, AND CREATURELY DEVILS.

We believe in the *general Resurrection at the "last day."* And a final and *eternal separation* of the *just* from the *unjust*. When the just, or righteous, will go "*into life eternal*," "and inherit the KINGDOM prepared for them from the FOUNDATION OF THE WORLD." But the *wicked*, or "*cursed*," shall be consigned to the *regions of woe and torment*, even to "*everlasting fire, prepared for*

the *Devil* and *his (fallen) angels*;" Matt. xxv. 32, 33, 34, 41: Where their WORM DIETH NOT, and the FIRE IS NOT QUENCHED. (Mark ix. 43 to 48.) We believe the *punishment* is therefore *eternal*, because the "WORM DIETH NOT" *in the soul*, "and the FIRE IS NOT QUENCHED" that *kindles the torment*.

And we believe the "*Devil and his angels*" are *creatures*, having *creaturely forms*, and *shape*. See Job i. 6 to 12, ii. 1 to 7. Psal. cix. 6. Zach. iii. 1, 2. In the Revelations he is thus described: "And the great dragon was cast out, that OLD SERPENT," "CALLED THE DEVIL, and SATAN which *deceiveth the whole world*;" he was cast out into the earth, and "*his angels were cast out with him*." Rev. xii. 9. From which we believe, the *Devil*, or *Satan*, who, under the *figurative* language of a "*serpent*," beguiled *Eve*, was *once an angel of light*: but *now fallen*. See Isa. xiv. 12. Luke x. 18. Jude vi. And it is *him* whom our Saviour calls "*the prince of this world*." John xiv. 30. Verily, we are in a sad region. And according to the Scriptures, the *unregenerated*, and *unawakened* people of this world, ARE ALL *under his dominion*, as he rules in their hearts. As saith the Apostle John, "We know we are of God and the WHOLE WORLD lieth in wickedness." 1 John v. 19. And saith Saint Peter, 1 Pet. v. 8, "*your adversary the devil*, as a *roaring lion*" walketh about. Therefore, Jesus commands us to "*Watch and pray lest ye enter into temptation*." Matt. xxvi. 41.

And to the DEVIL or SATAN, this church ascribes ALL THE EVIL IN THIS WORLD: Whether it be *mental* or *actual sins*, or *corporal sufferings*. See Job ii. 1 to 7. Mark i. 23 to 27. Luke ix. 39 to 42. ☞ Luke xiii. 11 to 16. ☞ Mark

ix. 17 to 26. ☞ Matt. ix. 32, xii. 22, and other scriptures. The *devil*, we believe, is the *immediate cause of all diseases of body and mind*: through his *corrupt influences*, and through his *messengers*, (2 Cor. xii. 7, Acts v. 16,) the “fallen” creaturely devils, (☞ Mark i. 34, Luke viii. 27 to 38, who operate *through the fallen nature of man*, or *immediately* on his heart. Acts v. 3. For this reason the same “*prayer of faith*” which *heals the soul, cures the sick*. We therefore, earnestly recommend the *afflicted in body*, to obey the injunctions of Saint James, and send for a *brother or sister who has faith, to pray for them*. “And the *prayer of faith shall save the sick*, (saith Saint James,) and the Lord shall *raise him up*, and if he have *committed sins, they also shall be forgiven him*.” See James v. 14, 15.

Article XIV.

ON GOD’S FOREKNOWLEDGE OR DECREES.

We believe Jesus “THE TRUE GOD,” *foreknows*, and has *foreordained all things*. As the Apostles said to JESUS, “*Now we are SURE that thou KNOWEST ALL THINGS*,” John xvi. 30. So as Jesus *knoweth* “*all things*,” we have *no right to question* the wisdom of his decrees. For he declares, “*My counsel shall STAND, and I WILL DO ALL MY PLEASURE*,” Isa. xlv. 9, 10; this is *conclusive*. (See Chapter on Predestination. Part 4th.)

Article XV.

“WITH GOD ALL THINGS ARE POSSIBLE.”

This is the declaration of Jesus himself. It was therefore POSSIBLE for “GOD” (John i. 1) to be

“MADE FLESH,” John i. 14. And become a TRUE AND VERY MAN, by ASSIMILATION, and by a *perfect identity with our nature*, in the HOLY PERSON OF JESUS. And it was also “POSSIBLE to subdue the whole Man unto himself,” as Saint Paul declares, Phil. iii. 21. And *into the divine nature*, INTO the GLORY which he HAD with the Father BEFORE THE WORLD WAS, John xvii. 5. We therefore allow none of our members to say, God cannot *do this*, or cannot *do that*, as some express themselves.

Article XVI.

ON JUSTIFICATION, AND THE NEW BIRTH.

We believe we are *justified* BY FAITH without works. Rom. iii. 27, 28, see John vi. 28, 29. Nevertheless, justification, or *pardon from sin*, is not regeneration, or *the new birth*. Those who are justified, may “*sin unto death*” and be *eternally lost*, see Heb. vi. 4, 6. But, a person who is “converted,” or “translated,” or regenerated, or “Born again,” or “Born of God,” “cannot sin unto death.” Saint John declares, “*Whosoever is BORN OF GOD*, doth not commit sin; *for his seed remaineth in him*, and he CANNOT SIN, *because he IS born of God*.” And, therefore, *to be Born of God IS all-sufficient* to preserve the SOUL from sin. See 1 John iii. 9. “And if any man” who “is Born of God—sin a sin which *is not* unto death—we have an Advocate *with the Father*.” And HE declares we “SHALL NEVER PERISH.” John x. 28. Glory be to Jesus! WE believe, that good works *always follow* regeneration, *as its fruit*: Yet as OUTWARD good works may be morally performed WITHOUT regeneration, they are no LIVING

evidence of the new birth. This *living evidence* can only be known by the "TESTIMONY of "the *spirit of truth*," John xv. 26, which is always FELT by the children of Jesus, ON, and IN themselves. The regenerated soul can *always rejoice* in the *power of this testimony* of the Holy Ghost, and declare the NAME JESUS, with SHOUTS OF PRAISE! We believe a person may become regenerated in his YOUTH, and live until OLD AGE, in "the *Blessing*." And such can testify with Saint Paul, "That neither *death*, nor *life*, nor angels, nor principalities, nor powers, nor *things present*, nor *things to come*; nor, height, nor depth, NOR ANY OTHER CREATURE, shall be able to SEPARATE US from the *love* of God, which IS IN CHRIST JESUS, our Lord." See Rom. viii. 38, 39. And we say to *all*, with Saint Peter, "make your calling and election SURE—and ye shall NEVER FALL." 2 Pet. i. 10. We believe the man who *doubts* these truths, is A SERVANT ONLY, and NOT A SON. See Gal. iv. 7. We believe the *work* to regeneration may be *progressive*, but the ACT of regeneration, is an INSTANTANEOUS ACT of God's mercy, see Acts xi. 15: For there can be no *medium* between "*death*" and "*life*." And therefore the soul "passes from death unto life," and "is translated into" "*the kingdom of God*" AT ONCE: see Col. i. 13, which kingdom Jesus declares "is WITHIN" US. See Luke xvii. 21. We admit none to membership who *deny* these doctrines.

Article XVII.

ON WATER BAPTISM.

We hold that water baptism may be administered in the *name* of the Father, and of the Son, and of

the Holy Ghost, which NAME is JESUS, but by sprinkling only, as this sprinkling agrees with the Scriptures, and the spiritual experience of the children of God: see Numbers viii. 7, Isa. lii. 15, Eze. xxxvi. 25, 1 Pet. i. 2. Yet we reject the doctrines of the Church of Rome and other churches, who make this outward water baptism essential, or in any way binding. Because, according to the testimony of John the Baptist himself, outward water baptism “must decrease,” which was (to repentance only), Matt. iii. 11. And be superseded by THE ONE ONLY SAVING BAPTISM “OF THE HOLY GHOST AND WITH FIRE,” see John’s testimony, John i. 33. We do not hold to the administration of water baptism *as an ordinance*. Because *all ordinances* were blotted out and “nailed to the cross,” Col. ii. 14. But if any of our members cannot feel released, *we permit it*, or use it *by permission only*.

The Apostles always baptized “in the *name* of the Lord Jesus” only, see Acts ii. 38, viii. 16, x. 48, xix. 5. We therefore say, when we baptize, “I baptize thee in the *name* of the Father, and of the Son, and of the Holy Ghost,” which NAME IS JESUS.” Amen. For JESUS is the name of *each and every* person in the Trinity. He is the name of the Father, Isa. ix. 6, John xiv. 7, 8, 9. And of the Son, Matt. i. 21—23. And of the Holy Ghost, 2 Cor. iii. 17, 1 Cor. xv. 45. Therefore, when the Apostles baptized “in the name of JESUS,” they baptized in the name of the *whole Trinity*.

We preserve, however, the usual form in part, because it keeps alive the doctrine of the Holy Trinity of persons IN JESUS, who is *himself*, the SECOND PERSON thereof, even the Eternal and “ONLY begotten SON.”

Article XVIII.

THE PROTESTANT, AND ROMAN CATHOLIC SACRAMENTS, OF BREAD AND WINE, not applicable to the Regenerated Children of God.

We believe every "servant" of Jesus Christ who is a *servant only*, and not a son, by the new birth, see Gal. iv. 6, 7, may take the outward elements of bread and wine. But we maintain, that, as every member of this church professes to be a regenerated, and an *adopted* son of God, Rom. viii. 14, 15, *he has consequently, the Lord Jesus ALREADY INDWELLING IN HIS SOUL*, John xiv. 23, and xiv. 17. And therefore cannot *conscientiously* partake of the type, when he has the substance within him. We have determined, as a church, to "Stand fast" (as the Apostle exhorts us) "in the LIBERTY *wherewith Christ has made US FREE*, and be not again entangled in the yoke of bondage," Gal. v. 1.

All who partake of the *outward sacrament* of bread and wine, "do show the Lord's death *till he come*," 1 Cor. xi. 26, unto them, in power also.

When Jesus gave the mission to his disciples, recorded in the tenth chapter of Matthew's Gospel, he immediately declares, that "the kingdom of heaven is AT HAND," and continues in these words, "*Verily I say unto you, YE SHALL NOT HAVE GONE OVER THE CITIES OF ISRAEL TILL THE SON OF MAN BE COME*," Matt. x. 1, 7, 23,—which was verified on the day of Pentecost in the gift of the Holy Ghost. Therefore, AS HE HAS COME, in power and great glory, to all those who are "BORN AGAIN," so *they cannot partake* of the types, for by so doing, they would *actually declare*

that the Lord *has not come unto them*: Whereas such have Christ Jesus, “the living bread” “of heaven,” (see John vi. 33 to 52), abiding “forever” with-in them, John xiv. 23; see “Invitation and Address,” chap. IX, 4th to 10th paragraphs.





Article XIX.

ON THE SPIRITUAL COMMUNION OF JESUS IN THE SOUL.

We believe in a *spiritual breaking of* “*The living bread which came down from heaven,*” John vi. 51. Which is a holy communion OF JESUS IN THE SOUL. And that we can HEAR HIS VOICE *immediately, really, and substantially in the soul.* John x. 16, 27.

And can receive COUNSEL OF HIM, Isa. ix. 6, Psal. LXXiii. 24, 25, 26, John xiv. 26, xv. 26, 27, *so as to regulate, BY THAT COUNSEL, all the affairs of life, which is living “by every word that proceedeth out of the mouth of the Lord.”* Deu. viii. 3.

This was professed by the *original Quakers, and others.* And this COUNSEL is the GIFT OF WISDOM. The prophet David declares, “Thou shalt GUIDE ME BY THY COUNSEL,” “and *afterward receive me to glory,*” Psal. LXXiii. 24. This is an “*operation*” of the Holy Ghost, and amongst the GIFTS, described in 1 Cor. chap. xii. 1 to 13 verses. And we believe *they are now attainable, by obedience to the VOICE OF JESUS, the WONDERFUL, the COUNSELLOR,* Isa. ix. 6. Although we “*desire gifts,*” yet, we hold THAT THE CONVERSION OF THE SOULS OF MEN is ABOVE ALL PRICE, and is *that* which we *zealously aim at.* Therefore we let “the Word of the Lord have FREE COURSE” IN THIS

CHURCH, 2 Thes. iii. 1. And hold to ALL the *spiritual evidences as manifested in the METHODIST EPISCOPAL CHURCH*, from the days of WESLEY up to THIS DAY, at their camp, prayer, and class meetings. And many of us can testify that the *fulness of power which thrills through our body, and stiffens and suspends*, in many instances, the *outward animation, IS OF GOD*. As the Psalmist expresses it, “He shall come down  AS RAIN  UPON THE MOWN GRASS, AS  SHOWERS  THAT WATER THE EARTH,” *Psa. LXXii. 6*, see *Hosea vi. 3*. Glory be to Jesus!

We allow all our brethren in the church, to SPEAK as the LORD REVEALS HIS WILL, and giveth them ABILITY. For the SPIRITS of the Prophets are SUBJECT to the Prophets, saith the Apostle, 1 Cor. xiv. 26 to 33. And we also ALLOW our SISTERS IN THE CHURCH, to “HELP” us by prayer, in our *prayer meetings, and select meetings, and to pray with mourners of their own sex in particular*, for such appears to be the *privilege of females in the Apostolical churches*, see *Phil. iv. 3*, and *Acts i. 14*.

Article XX.

OUR PREACHERS.

We allow our preachers no *pecuniary or other compensation for their services*, and invest them with no *authority which can in any wise deprive the children of Jesus of their spiritual or church liberty*. Hence we appoint no one to open or lead our meetings, the “greatest” should be “servant of all,” saith Jesus. Therefore, we reject *class meetings*.

We invite all to our public meetings, especially sincere seekers after truth: yet we admit NONE to

join our church as PROBATIONERS, not even our own children. Because we *wish* and *have determined*, that whilst the Holy Spirit of mercy is moving in our meetings, to have NO DEAD MEMBERS or SLUMBERERS AMONGST US. But that *all* shall be on the watch tower, and in full liberty or life, with POWER TO REJOICE and "SHOUT ALOUD" the PRAISES OF JESUS'S NAME, whenever we are by his love constrained so to do.

And if *any member fall from faith* under the buffetings of Satan, and become *habitually lukewarm* and *inefficient in the church*, it shall be the privilege of *any member* to *privately* admonish such a member, in tenderness, and to direct him to read such parts of the address and discipline, *as suits his case*; but if *immovable*, any member may bring the case before the church, who shall make a *direct application to Jesus for his restoration by kneeling in silent prayer*, which will be *effectual* if the person be *born of God*. But if these means *should fail*, there has been a *want of wisdom somewhere in the admission of the member*, and he or she must be *suspended from membership*. For we are *determined*, through the *help of Jesus*, to have no LUKEWARM LAODICEAN MEMBERS IN OUR CHURCH, lest, as Jesus declares to such, "I know *thy works*, that *thou art neither cold nor hot*. I would thou wert *cold* or *hot*, and so then because thou art *lukewarm*, and *neither cold nor hot*, I will SPUE THEE OUT OF MY MOUTH," Revelations iii. 15, 16. So much does Jesus *loathe* such as are lukewarm, or are neither cold nor hot towards him. Therefore we desire, that all the SINGING in this church shall be in the *spirit of Jesus*, and with *life and animation*: and not *drawled out*, as in the formal Laodicean churches. We allow no *choirs of music* in our churches; but we hold

that the tunes and choruses should be simple and *child-like*, as becometh the Gospel.



Article XXI.

CLERGY OR LAITY OF OTHER CHURCHES.

We believe in an *entire and perfect union*, or *assimilation* of the *Divine and human natures in the person of JESUS*, by which "GOD" "WAS MADE FLESH," John i. 1-14, and *actually* "*suffered*" and DIED for us, Rev. i. 17, 18. And that "GOD" "purchased us with his own BLOOD," Acts xx. 28. Confirmatory of this blessed truth, we now feel at liberty to say, to *all* who have read our Address, and Explanation of the Title of this Church, and the XIth Article, That the *SOUL and BODY* of the "MAN CHRIST JESUS," are the *soul and body* of JEHOVAH GOD, BECAUSE HE SAITH SO. "Behold my servant," saith Jehovah, "in whom MY SOUL delighteth," see ISAIAH XLii. 1, also Article XI. JESUS being "*Without Father*" or "*Mother*" (according to the flesh), or "*descent*," Heb. vii. 3. So HE, *Jehovah*, brought HIS SOUL (as he saith, "MY SOUL") *down with him*, and as he "TOOK" FLESH from the Blessed Virgin, that FLESH *became the flesh* of JEHOVAH OR "GOD" the "*Word*." Therefore we read, "the WORD WAS MADE FLESH," or ASSIMILATED WITH FLESH.

So, we cannot permit those to *preach, pray*, or *exhort amongst us*, who believe in the *hypostatical union* of the *divine and human natures in JESUS*. Which is the doctrine, that there is "TWO DISTINCT" or "SEPARATE" "*natures*," *without* "*mixture*" or "CONFUSION," *in the person of the Lord* who gave his life for us: *That is*, ONE nature

which SUFFERED, and ONE that DID NOT, and COULD NOT SUFFER.

This doctrine opposes the constitutional principles of this church, and would *introduce* CONFUSION *into our public worship*. When we pray, we address Jesus as “our Father which art in heaven,” Matt. vi. 9. And can say “hallowed be *thy name*,” for JESUS is the VERY NAME AND PERSON of the Father, (John xiv. 7, 8, 9.) Even “the EVERLASTING FATHER,” saith Isa. ix. 6. And we can say “*thy kingdom come*,” for the kingdom *belongs* to Jesus, and Saint Peter says, it is “the EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ,” 2 Pet. i. 11, and we can say “give us *this day our daily bread*.” For JESUS saith, *he himself* is “the TRUE BREAD,” “THE BREAD OF GOD,” and “the LIVING BREAD *which came down from heaven*,” John iv. 32, 33–51. And as we thus *pray to Jesus*, as the *only God*, in heaven and in earth, and know him to be *the very Father, the very Son, and the very Holy Ghost*, and “WHO IS OVER ALL  God  BLESSED FOREVER. Amen,” (saith the Apostle.) Rom. ix. 5. So we cannot permit any to preach, pray, or exhort amongst us, who cannot THUS PRAY TO JESUS their MAKER, John i. 3.

Article XXII.



UNBELIEVERS IN THE ETERNITY AND
DIVINITY OF JESUS THE SON OF GOD,
AS A SON.

All persons who do not believe in the eternal Sonship, or that the *Son* of God the Father was *begotten as a Son from all eternity*, and “came down from heaven” AS A SON, and bore the *same re-*

lation to the Father, as a Son from all eternity, as he did bear whilst in the flesh at Jerusalem, and all who deny him to be altogether equal to the Father, we denominate Socinians, or Arians, both of whom deny the *eternity* of the Word or Son of God. And although the Arians say that the Son *pre-existed*, and that there was but *one nature* in Jesus, except the body of flesh, yet they deny him *eternity* and *divinity*, and say "he was the first and the noblest of those beings whom God had created," and therefore believe him to be a *created being only*.

With such as these, we have no Christian fellowship whatever. Such are the Unitarians in all their grades, the Swedenborgians, the followers of Dr. Adam Clarke, the Methodist Episcopal commentator, &c. The Dr. says, it is "Anti-scriptural, and highly dangerous" to believe in "the eternal Sonship." See his Commentaries on first of Saint Luke. Moreover, we cannot permit such as believe that there are *two "entire" and distinct natures* in the person of the Lord Jesus, (called the Hypostatical union,) to preach, or exhort, or pray amongst us. See Article XXI. Because, as they assert, that *one* of those two natures, IS the ETERNAL Son of God; and the *other*, is the *suffering Son from time*, they absolutely make *two Sons* in the Holy Trinity, "the Father, the Son and the Holy Ghost." Matt. xxviii. 19. That is, one *eternal* Son, who could not, and did not suffer, and one Son *from time* who did suffer, and who died on the cross for our sins. In this manner they *try* to make out the sufferings of *the Son of God*, but as *this* Son of God is hypostatically or distinctively united to the eternal Son, and not "*mixed*" nor "*confused*" with him: So according to this theory, they are saved by this Son *of time*, which they say only suffered, and rob the

eternal Son of his glory, who declared, before he came down from heaven, to Isaiah, “I, even I, *am the Lord*, and BESIDE ME *there is NO SAVIOUR*,” Isa. xliii. 11. And who further declared, “*Mine OWN arm brought salvation unto me, and my fury it upheld me.*” Isa. lxiii. 5.

Therefore, the attempt to give *infinite merit* to an atonement made by a Son from time, helped and upheld through the eternal Son *attached* to him, is altogether abortive, and directly opposes the Scriptures just quoted. Because, saith the record just quoted, “I have trodden the wine press ALONE.” “I looked, and there was *none to HELP*, and I wondered, and there was *none to UP-HOLD*,” therefore “mine OWN ARM brought salvation unto me.” Consequently the atonement was made without *aid* or *support* from *any one*. It was made by the ETERNAL SON HIMSELF, who “was *made flesh*,” saith the Apostle. He became man in one nature “and dwelt among us.” John i. 14. Glory be to Jesus! our “Lord and our God!” The reader need only refer to the following texts in connection, to be fully satisfied that the eternal Son suffered, and died for us, and “BY HIMSELF purged our sins,” as the Apostle declares. Heb. i. 3; see Daniel iii. 25; John vi. 38; John vi. 62;  John iii. 13;  John xvi. 28, xvii. 5; 1 Cor. xv. 45–47; Rev. i. 8–17, 18; Rev. ii. 8–18. And although the Swedenborgians profess to worship Jesus as the Lord Jehovah, we wish to guard all against their subtilities. Swedenborg denies the eternal Sonship of Jesus altogether; and declares, there was no Trinity before the creation, or before the birth of Jesus Christ. See his work called “True Christian Religion,” No. 82, 83, and 163, No. 111. He says the Son of God was born

or begotten *in time*, and *is not* the Redeemer, see 83, 101. He says the Son of God, even Jesus, is the humanity *born in time*, see 135, 212. He says that the Son of God made himself righteousness, by *acts of redemption*, and *by the same* united himself unto the Father. He denies the atonement, and that we are saved by Christ's righteousness. He denies the resurrection of the body, and the end of the world, and declares the Holy Ghost is not a person, but "*a divine operation.*" See chap. III., T. C. R. He says that to be *in the Spirit*, is that of a man being *in his own mind*, *separate* from his body. See No. 157.

And, although the Swedenborgians *apparently worship Jesus Christ in unity with the Father*, yet by *denying him eternity*, and by saying he is not *co-essential* with the Father, and not of the *divine essence*, and that *as a Son he was wholly out of time*: they destroy and nullify the Scriptures.

Jesus says *positively*, that the *Father was never seen or known of men*, (until he was pleased to *reveal himself*, as the Father, to Philip, John xiv. 7, 8, 9.) Therefore when Swedenborg *denies the SON to be Jehovah, and the Redeemer*, (see 83, 92, 101, T. C. R.) he has been OBLIGED, for the sake of consistency, to SUBSTITUTE AN ANGEL *with Moses on the Mount*, in the *place of Christ or God*, (see No. 135, T. C. R.) We believe the Swedenborgian religion to be a *refinement* of the Socinian and Unitarian doctrines. But more *insidious* and *hurtful*, because they *profess to worship Jesus the Son*, and yet, *deny him ETERNITY*; which many, who have *not read his (Swedenborg's) works*, would be *ignorant of*, and therefore *deceived*; we, therefore, *notice his works particularly*.

Article XXIII.

JESUS CANNOT BE LIMITED.

We are taught in the holy Scriptures, That *heaven* is the *Throne of God*. And as God is *omnipresent*, see Psalm cxxxix. 7, 8, 9, or EVERYWHERE, so we believe that wherever GOD IS, THERE THE KINGDOM OF HEAVEN AND THE THRONE OF GOD IS ALSO. And although "God," humbled himself, and took upon him the "FORM of a servant," and became lowly as a lamb, yet, we believe he never VACATED HIS THRONE NOR THE KINGDOM OF HEAVEN. As he declared to the Ruler Nicodemus, "*No man hath ascended up to heaven but he that came down from heaven, even the SON OF MAN WHICH IS IN HEAVEN.*" John iii. 13. Being *outwardly* "manifested" "through his flesh the veil," but *inwardly* was *then in heaven, on his throne*. [And was the same ETERNAL JESUS that he always was. "The same yesterday, to-day, and forever!" saith the Apostle. Heb. xiii. 8. "ALL POWER," saith Jesus, "is given unto me IN HEAVEN *and in earth.*" Matt. xxviii. 18. Therefore, as Saint Paul declares, he is the SAME FOREVER: So his *power, and omnipotence, and reign*, will be the same FOREVER, and have "NO END."] Luke i. 33. The words "I came down," and "ascend up" and "from above," as spoken by our Lord, have the same meaning as when he said, "I CAME FORTH *from the Father*, and am come *into the world.*" John xvi. 28. If Jesus had let his "MAJESTY" and DIVINE GLORY, *hidden by the veil the flesh, shine forth not in its fulness*, but as when transfigured on the

mount, he would have SATISFIED ALL; that HE was "*The First and the Last,*" and "*besides*" HIM *there* "*is*" and was "*no God.*" Isa. xlv. 6. JESUS NEVER CHANGED; he ASSIMILATED the "DIVINE NATURE," 2 Pet. i. 4, WITH OUR NATURE when he *became man*, but this was according to his "ETERNAL PURPOSE," and *therefore* AN UNCHANGEABLE *purpose*. Eph. iii. 11. JESUS IS "THE TRUTH." Therefore, as he positively assures Nicodemus that he was THEN IN HEAVEN, at the *very time* he was speaking to him, so we are BOUND *to believe him*. "The (eternal) brightness of his glory," was then *unchangeably the same*. But *veiled*, so that he could perform HIS MEDIATORIAL OFFICE between man and HIS JUST PENALTY, "*thou shalt surely die.*" Gen. ii. 17. Jesus being IN *heaven* and ON *earth* at the *same time*, could form the Lord's Prayer, namely, "Our Father which art in heaven," Matt. vi. 9 to 13, AS APPLICABLE TO HIMSELF ALONE, for he was "the Father also." John xiv. 7. And we as a church give Jesus eternal gratitude and glory, that he has revealed to us in the Scriptures, John xiv. 7, 8, 9, and by his spirit, Rom. viii. 15, that *he himself* IS "the EVERLASTING FATHER." The Prophet Isaiah declared him to be "THE EVERLASTING FATHER." Isa. ix. 6. Therefore, the Apostles could WORSHIP JESUS THE ONLY GOD, whilst HE *was upon earth*, "*in spirit and in truth,*" as *they did* worship him. Matt. xiv. 33. Luke xxiv. 52. And could *pray* unto him, as their *Father*, John xiv. 7, x. 30, and say "Our Father which art in heaven," because, *Jesus* was their Father, and *was then* "IN HEAVEN," (as he positively declared to Nicodemus,) see John iii. 13, at the *very time* he framed "the Lord's prayer" for them. Jesus our Lord suddenly

showed himself to his disciples *after* he was risen from the dead, on two occasions. The doors being shut at both times, for fear of the Jews. (See John xx. 19, 26. Luke xxiv. 36, 40.) Jesus having "*all power*" needed not that the doors should be opened to let *him* in. So he suddenly "*stood in the midst of them, and saith unto them, "Peace be unto you,"*" but they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and *why do thoughts arise in your hearts,*" ("for he knoweth the hearts.") Behold my hands and my feet that it is I MYSELF, *handle me and see, for a spirit hath not flesh and bones as ye see me have.*

This passage shows the unlimited power of Jesus over his body, by which he could make himself *tangible and intangible at pleasure*, which he exercised on several occasions before his crucifixion. At one time he walked on the "*boisterous sea.*" Matt. xiv. 25, 31. And when he declared himself to be Jehovah, the "*I AM,*" "the Jews took up stones to cast at him," but Jesus *HID HIMSELF*—going *through the MIDST of them,* and *SO* passed by." John viii. 58, 59. That is, he made himself *invisible*, and passed through their midst, by the same power that he passed through into the "*midst*" of the disciples, "*the doors being shut.*" This appearance of our Lord to his disciples, is quoted by the Presbyterians, in their "*Confession of Faith,*" dated 1827, chapter 2d, page 10, note f. It is quoted as *an evidence*, that the "*One only living and true God, is a pure spirit, invisible, without body or parts.*" By which they mean, or *imply*, that Jesus was not the "*true God,*" because he condescended to appear in a body which his disciples could "*handle.*" We as a church, believe him to be "*the true God,*"



as John declares, 1 John v. 20, and the "One only living and true God," and "a pure spirit," and a "Quickening Spirit:" 1 Cor. xv. 45. John v. 21. Notwithstanding his body of "flesh and bones." Because the Scriptures declare plainly, that HE "WAS GOD," John i. 1; and we believe that as he came into their midst *like a spirit*, without opening the doors, so when he made himself tangible, and used the declaration, "handle me," it was to *allay their "terror and affright,"* so that they might recognize him, and be *really convinced*, that it was the crucified Redeemer *himself*, and not a mere shadow, or a spirit. For this was the surest way of satisfying his Apostles, that *his* body had actually arisen. But when this passage is quoted by professors to prove, that "*the true God is without body or parts,*" as they all believe, it is a satisfactory evidence that *professing* Christendom, (with their hypostatical invention,) *do not believe* that *Jesus is "the true God:"* or, that this divine being who now appeared to the Apostles with the *marks* of his sufferings and crucifixion in a body, which they could touch and handle, is the true God. Saint John *testifies*, "We have *seen* with *our eyes*—we have *looked upon*, and our *hands* have *handled* of the WORD of Life." See John i. 1. And because Jesus thus appeared in a *form* which could be *seen*, and *handled*, they do not believe him to be the "true and only God," which John assures us he *was*. See 1 John v. 20. Moreover, he gave his Apostles at that visitation a more striking and substantial evidence, that it was *really himself*, and that he had *all power* over his body, and over *all things*. And that he was *really* present with them, as he was, *before* he was crucified. This was done *by eating* before them, as follows: "And

he said unto them, have ye any meat? And they gave him a piece of broiled fish and of an honeycomb, and he took it and *did eat* before them." And then, "he led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass while he blessed them, he was parted from them, *and carried up into heaven*, AND THEY WORSHIPPED HIM, and returned to Jerusalem with *great joy*." See Luke xxiv., the 41, 42, 43, 50, 51, 52 verses.

By these acts, we are fully assured that Jesus made himself tangible and substantial, FOR THAT VERY OCCASION; so as to fully convince his disciples and followers, of his real presence with them. And by eating the *fish* and *honey*, and immediately afterward ascending "up into heaven." We have a standing and substantial record, that as Jesus Christ the Son of God, "*created* all things," (John i. 3. Eph. iii. 9. Heb. i. 2:) so he could transmute, change, or dissolve all things into their original elements, or essences, or into nothing. Because the "fish and the honeycomb" were eaten by him, and as he ascended into heaven apparently with them, they must have been transmuted or changed. THEREFORE, JESUS, THE "HOLY ONE," Acts iii. 14, MUST NOT BE LIMITED. Neither *dishonored* by the gross insinuation, and we may say *belief*, that he *now* has *flesh and bones*. "FOR HE ONLY hath immortality, DWELLING IN THE LIGHT; which no man can approach unto; whom no man *hath seen* nor *can see*, to whom be honor and power everlasting, Amen." 1 Tim. vi. 16. For JESUS CHRIST "is OVER ALL, GOD BLESSED FOREVER." Romans ix. 5. And he is "*unsearchable* in his riches," Eph. iii. 8, "and in his greatness." Psalm cxlv. 3. And because

he condescended in his great love, to *veil his glory* with a body of flesh, so as to **MEDIATE** and redeem us from "the wrath to come," we his creatures thus mercifully loved, and honored, **DARE LIMIT HIM!** **HE** who **HATH ALL POWER**. "And before whom John fell as dead at his feet," when he only made an **OUTWARD** manifestation of his "unsearchable" light and glory. "Whom no man *can see*" in his full glory. Amen! Hallelujah!

The holy body of Jesus that *hung on the cross*, and was *buried*, and arose on the third day, was transmuted and changed into a glorious body: **INTO THE "DIVINE NATURE."** See 2 Peter i. 4. And as Saint Paul records, "according to the *working*, whereby he is *able* [to **SUBDUE ALL THINGS UNTO HIMSELF.**]" Phil. iii. 21. That is, into his now glorious body, upon which no man can look and live. Rev. i. 18. Many professors of religion, and teachers in what are called orthodox, or evangelical churches, have *deliberately limited the "HOLY ONE of Israel."* Psalm LXXviii. 41. They have first of all, adopted the *strange inconsistency*, that in the *person of Jesus*, there was an *Eternal*, and *divine SON*, "perfect in *his nature*," which *could not* and *did not suffer* pain, hunger or thirst. And **ANOTHER SON**, *born in time*, and also a "*perfect man*," who **DID SUFFER pain, hunger, and thirst, and died on the cross**. And they endeavor so to **FIX** those **TWO** natures together, so as to make of them **ONE PERSON**, although they say the natures are *perfectly* **DISTINCT**. They consequently make **TWO SONS** in the person of Jesus, one eternal, and one of time, and that *this latter son of time is the one whose blood atoned for our sins!* And in this manner they *limit* the **ETERNAL SON**, and "**HOLY ONE**," by denying him the **CAPABILITY** of being

“*made flesh*,” and *becoming* man, in *reality*. And they evade the truth, by **FIXING** unto him a son that *could* suffer. Our “Blessed God,” even Jesus declared, **BEFORE** Abram was, **I AM**. And John the Baptist testifies, “After me cometh A MAN, which is preferred before me, for *HE was before me*.” John i. 30. Although the Scriptures testify, that John the Baptist, was *six months older* than Jesus, according to *the flesh*. See Luke i. 24, 25–36. So that the Scriptures abundantly testify that, “the second man (Jesus) *is the Lord from heaven*.” 1 Cor. xv. 47. Professing Christendom limit Jesus “**THE HOLY ONE**” in another manner, by giving him *locality* both in time and in eternity. And place the **HOLY ONE**, Acts iii. 14, **THE TRUE GOD**, 1 John v. 20, and “the **LORD GOD** of the Holy Prophets,” Rev. xxii. 6, at the **RIGHT HAND** of **ANOTHER GOD**, sitting *somewhere in space on a throne*. And before this God, Jesus stands or sits forever, **INTERCEDING FOR US**. Whereas, **GOD’S RIGHT HAND** *spanneth, or compasseth the heavens*. Isa. xlviii. 13. This word *right hand* as used by *all holy men*, is a *figure* applicable to **HIS POWER**. And means *that*, which **JESUS DECLARES IT TO BE**, in the Gospel of Saint Luke, 22d chapter and 69th verse, *as follows*: **HEREAFTER SHALL YE SEE THE SON OF MAN SIT ON THE RIGHT HAND OF THE**  **POWER OF GOD** . Also see Mark xiv. 62. “And ye shall see the son of man sitting on the **RIGHT HAND OF POWER**,” which saying is also recorded by Matthew xxvi. 64. We, therefore, *implicitly believe* the declaration of the Lord to the Prophet Isaiah. (Isa. lxvi. 1, 2, 5.) Thus saith the Lord, **THE HEAVEN IS MY THRONE**, and the **EARTH** is my *footstool*. **WHERE IS THE HOUSE** that

ye build unto ME, and where is the PLACE OF MY REST, for *all those things hath* MINE HAND MADE! And all those things HAVE BEEN, saith the Lord, (witness Solomon's temple). But to THIS MAN WILL I LOOK, EVEN TO HIM THAT IS POOR AND OF A CONTRITE SPIRIT, and *trembleth at my word*. And with such a man, the *Kingdom of God* becomes manifest *in the soul*, as Jesus declares. Luke xvii. 21. And *Jesus dwells there in his kingdom*, "*within us*," as he declared. John xiv. 23. He dwells in us together with the Holy Ghost and comforter. For the Prophet Isaiah continues, (see verse 5th,) "*he shall appear TO YOUR JOY!*" Amen LORD JESUS! When Jesus made the glorious manifestation of himself to the Evangelist, he declares, "I am *he that liveth and was dead*, and behold! I am alive forevermore, and have the KEYS OF HELL and OF DEATH." Rev. i. 18. We therefore believe, that by his *unlimited* power and control over all things, the devils, and Satan, can do no more than they are *permitted* to do. The devils could not even enter into the herd of swine, without the *permission of Jesus*, "*and besought him much*," (saith the text,) to have permission so to do. See Mark v. 1-13. And in the case of Job, the devil could not approach him, nor afflict him, until he obtained *divine permission*, see the first and second chapters of the Book of Job.

We, therefore, understand by the words of Jesus, when he declared, he had ALL POWER," Matt. xxviii. 18, to mean, UNLIMITED *power*. HE being the very "ANCIENT OF DAYS" *himself*, whose "head and his hairs were white like wool," as white as snow, see Rev. i. 14, Dan. vii. 9, to whom "every knee *shall bow*." Amen. Hallelujah.

CHAPTER IV.

ARGUMENTS.

FURTHER arguments from the Holy Scriptures, which prove, that JESUS OF NAZARETH WHO WAS CRUCIFIED, is the Eternal Son, and THE ONE ONLY GOD in heaven or on earth, and BESIDES him there is no God.

1. We believe that JESUS bore the SAME RELATION FROM ALL ETERNITY *to the Father*, AS A SON, *even as distinctly so as he did* when he *was in the flesh, or veil at Jerusalem.*

2. That is, he was as before observed, *eternally begotten.* And, therefore, *eternally existed as a son.*

3. Which we believe was in an IMAGE-LIKE FORM. See Gen. i. 26, 27. Where the inspired writer, speaking of the creation of Adam, clearly records, "IN THE IMAGE OF GOD created he him."

4. We have shown from *several* Scriptures, that the SON, even JESUS, (as Saint Paul declares,) IS the very "EXPRESS IMAGE OF GOD." So that Adam must have been created after the likeness of JESUS the eternal SON, when "God said, let us make man in OUR IMAGE, after OUR LIKENESS," and placed him in the Garden of Eden. See Gen. i. 26.

5. Hence we *condemn* the error maintained by many, that Jesus did not *personally* exist, *before* he was manifested in the flesh. But existed in the divine mind, or, as others say, "*in the bosom of the Father only.*"

6. Such actually charge our Lord with falsehood, for he declared, "*I came down from heaven.*" John vi. 38. Again, "What and if ye shall see the SON OF MAN *ascend up* WHERE HE WAS BEFORE?" John vi. 62.



7. Many unbelievers in the eternal son-ship are obliged from this and other scriptures, to acknowledge, that the "Son of Man" here spoken of, was in heaven "before," but they *deny* that the "Son of Man" *is the very Son of God.* They say, the Son of Man is eternal, and "came down from heaven," but deny that the "Son of God" "came down from heaven."

8. This is a false, and an unholy subterfuge of Satan, and contrary to the numerous declarations of Jesus himself, recorded in the Gospels. These holy records prove, the SON OF GOD, and the SON OF MAN to be ONE and the SAME PERSON in *substance, eternity and identity.*


9. See the following words, or sayings of JESUS, "The SON OF MAN hath not where to *lay his head.*" Matt. viii. 20. Luke ix. 58. "*The Son of Man came eating and drinking.*" Matt. xi. 19. "So shall the Son of Man be *three days and three nights* in the heart of the earth." Matt. xii. 40. "Whom do men say that I THE SON OF MAN AM." Matt. xvi. 13. "The Son of Man **MUST SUFFER.**" Luke ix. 22. "*Betrayest thou the Son of Man with a kiss?*" Luke xxii. 48. "When ye shall have *lifted up* the Son of Man, &c." John viii. 28.

10. By these words of JESUS we learn, that he the

Son of Man was WEARY, HE EAT, AND DRANK, was BETRAYED, was LIFTED UP on the Cross, and was DEAD AND BURIED. And many other texts could be given to show that the *Son of Man*, and the *Son of God*, are *the same in nature, and identity* as before observed. And the same who appeared to Saint John on the Isle of Patmos; recorded in the 1st, 2d and 3d chapters of Revelations. In the 1st chapter, 13th verse, he is declared to be the "*Son of Man*," and in the second chapter and 18th verse, he declares himself to be "*the Son of God*." In these texts the Son of Man, and the Son of God, are *expressly* declared to be the *very same person*.

11. Moreover, the Son of God declares, "I CAME FORTH from the FATHER, and *am come into the world*, AGAIN I leave the world and go unto the Father." John xvi. 28. (*This last declaration convinced the Apostles, that Jesus, "the Son of God," pre-existed as a Son.*) See John xvi. 28, 29, 30. And they exclaimed, "Now are we sure THAT THOU KNOWEST ALL THINGS." By *this we believe*, THAT THOU CAMEST FORTH FROM GOD. John xvi. 18, 29, 30. And they for the *first time*, it appears, believed that JESUS WAS IN HEAVEN "BEFORE," as he declared. And Jesus sets his seal to their saying,  NOW ARE WE SURE that THOU KNOWEST ALL THINGS:  by saying to them, "DO YE NOW BELIEVE." See verse 31.

12. We maintain that the TRUE ANTI-CHRIST, is *he*, whom the Apostle John *expressly declares TO BE the antichrist*. And it behoves all those who SPECULATE on this subject, to *beware* how they *slight* and *wrest* the *plain truths* of the Scripture.



The Apostle John thus exclaims: "Who is a LIAR, but *he that DENIETH that JESUS is the CHRIST*,  HE IS ANTICHRIST, *that denieth*

the Father and the SON." See 1 John ii. xxii. So this is the antichrist, and there is *no other*.

13. Therefore, no *sect*, nor *person*, can be called *antichrist*, who *worship Jesus*, and believe he is the Christ. Now mark, the *true* antichrist, is *that SPIRIT IN MAN*, which *denies that JESUS* the Son of God, even the *MAN* who *suffered, bled, and died on Calvary*, *IS THE CHRIST*. For (saith the Apostle), "this is that *spirit* of antichrist, whereof ye have heard that it *should come*, AND EVEN NOW *ALREADY IS IT IN THE WORLD*." (1 John iv. 3.) That is, at the *VERY time* the Apostle lived, and therefore, the appearance of antichrist, according to the Apostle, has no particular reference *TO TIME*, but has reference to that *spirit of unbelief*, which *THEN* in *his time*, and *now denies*, that Jesus, the *SON*, who washed his disciples' feet, is "the true God." Saint John declares *THE SON* to be the *TRUE GOD*. 1 John v. 20. And the very God. John i. 1, 2, 3. This is that spirit of antichrist, which *now*, like a wily serpent, is entwining itself around the hearts of *all professors* who have not the Holy Ghost, through the *new birth*. *Those only* who have the Holy Ghost, "can (truly) say, that Jesus is the Lord," saith the Apostle. 1 Cor. xii. 1, 3. Many unbelievers, who deny that the *MAN*, Jesus of Nazareth, *is God*, nevertheless, believe that *Christ* dwelt in Jesus *spiritually*, and was God. Such are the *Clarkites*, the *Hicksites*, &c. &c.

14. They *cannot deny Christ's eternity*. For he is, saith the Apostle, "the same *yesterday*, and *to-day*, and *forever*." Heb. xiii. 8. And Saint Paul further declares. "Our fathers did all eat the *same spiritual meat*, and did all drink *the same spiritual drink*, for they drank of that *Spiritual Rock* that *followed them*, and *that Rock WAS CHRIST*." "Neither let us *tempt Christ*, as some of them" (in the

wilderness) “also *tempted*, and were destroyed of serpents.” See 1 Cor. x. 3, 4–9. Therefore CHRIST was the “LORD GOD,” who *followed the Jews in the wilderness*, and whom they tempted. And it is those who deny that JESUS is this Christ, who followed the Jews in the wilderness, whom Saint John calls the ANTICHRIST. Amen, Lord Jesus. We, therefore, do utterly condemn the antichristian sentiments of all Socinians, who, like Dr. Adam Clarke, of the Methodist Episcopal Church, declare, that there are “two natures in Jesus Christ.” That the “Divine nature,” or part, “could not be born” of the virgin Mary. But the *human part only*. And “which is the Son of God, and INFERIOR TO HIM.” Thus boldly declaring, that *the Son is inferior to the Father*, and that it is “highly dangerous” to believe, (says he,) in the Eternal Sonship: See Dr. Clarke’s Commentaries, on first of Saint Luke. Also on Acts xx. 28, where he denies that GOD “purchased us with HIS OWN blood.” He denies the second man (Jesus) is THE LORD from heaven. See his commentaries on Cor. xv. 47.

15. Jesus absolutely declares, that those who SAW him SAW THE FATHER; his words are, if ye had KNOWN ME, ye would have KNOWN MY FATHER ALSO, and from henceforth ye KNOW HIM, and  HAVE SEEN HIM.  He that hath SEEN ME hath SEEN the Father. John xiv. 7, 9. I AND MY FATHER ARE ONE. John x. 30. Therefore, Saint John writes *to those* who had SEEN JESUS, these words:

16. “I write unto you, *little children*, because YE HAVE KNOWN THE FATHER.” Glory be to Jesus!! 1 John ii. 13. That is, they had *known* and *seen* their FATHER JESUS. Hallelujah!! Their CREATOR, and MAKER, and KING, and their

ONLY SAVIOUR AND REDEEMER, even "the EVERLASTING FATHER." Isa. ix. 6.

17. From the foregoing *explanation* of the *person* of the *Eternal Son*, it must be obvious to *all* who have *carefully read* and *referred* to the texts we have quoted, that we *believe implicitly*,

18. That there ARE NOT TWO DISTINCT NATURES IN THE PERSON OF JESUS, called "the *Hypostatical union*," that is, *one human*, which suffered, and *one divine which did not*, and *could not suffer*. But we believe the *divine nature* of "GOD," John i. 1, became a very man by ASSIMILATION with the body *he derived* from the blessed virgin Mary. And being a VERY MAN, he was therefore human and divine, by a PERFECT UNION, *assimilation* and *identity* with *our nature*.






19. HE often spoke like one of us men, and often asserted his supreme and only prerogative as God.

20. He saith, "take away this cup from me." Mark xiv. 36. "My *Father is greater than I*." John xiv. 28. "I can do nothing of myself, but as my father hath taught me, I speak these things." John viii. 28.

21. These expressions show his "HUMILIATION" as a TRUE and VERY MAN. And he, therefore, uttered these expressions just in the same manner as WE MEN UTTER THEM, before himself, the TRUE GOD. In his humiliation his judgment was taken "away," saith the Apostle, Acts viii. 33. He declares, "LEARN of ME, for I am MEEK and LOWLY IN HEART," (Matt. xi. 29.) See No. 30 of Explanation—also, Art. VII. Declaration of Faith.

22. And then again, this very man speaks as God. HE speaks with a *divine* and *supreme authority*, as the *self-subsisting God*. HE declares, that he *eternally*, and *incessantly*, *without any inter-*


mission, governed, sustained, and upheld (even at THAT TIME, whilst he was IN THE FLESH) the universe which HE HIMSELF CREATED. He saith, *all men* should HONOR THE SON EVEN AS THEY HONOR THE FATHER.


23. Again he saith, "WHAT THINGS SO-EVER THE FATHER DOETH,  THESE ALSO DOETH THE SON LIKEWISE." John v. 19.  That is, when the Father "created the worlds," or *any other thing*, the SON ALSO "CREATED THE WORLDS."  AND THE SAME THINGS likewise. Therefore, Jesus declares, "ALL THINGS that THE FATHER HATH  ARE MINE."  John xvi. 15.

24. Therefore, Saint Paul declares, "all things were made *by* him and *for* him," Col. i. 16. He saith, "Before Abram was I AM." John viii. 58. See Ex. iii. 14. Again, "THE SON OF MAN shall sit on the THRONE OF HIS GLORY." Matt. xxv. 31. That is, on the throne of "his OWN glory." Luke ix. 26.

25. Again, "As the Father KNOWETH ME, EVEN SO KNOW I THE FATHER;" of course he is as old as the Father.

26. The Son "QUICKENETH WHOM HE WILL." John v. 21. He declares, "it is written in the Prophets," and "they shall be ALL TAUGHT OF GOD, EVERY MAN, THEREFORE, that HATH HEARD and HATH LEARNED OF THE FATHER, COMETH UNTO ME." John vi. 45. Herein Jesus absolutely declares himself to be God, because ALL who hath *been taught of God*, or "hath *learned of the Father*," came unto him. For he "was God." John i. 1, 14. Therefore Jesus is called the "Lord God of the Holy Prophets." See Rev. xxii. 6.


27. He saith, IF I *with the*  FINGER OF

GOD  *cast out devils.*" (Luke xi. 20,) then truly *his* finger was God's finger. He saith, I lay down my life MYSELF, NO MAN taketh it from me.

28. He permitted the grossest indignities to be offered to his divine person, and gave up his *holy body* to be *crucified for our sakes*; when at the same time he could have commanded legions of Angels, even the hosts of heaven, to annihilate his executioners. Matt. xxvi. 53.

29. He died groaning in agony, yet, being God, PARDONED, *and took to paradise* "THAT DAY," the *penitent thief who trusted in him*. LO! "THIS IS OUR GOD." Hallelujah!

30. The doctrine that this DIVINE man, who thus died on the cross, had two DISTINCT natures, and that the *divine nature* could not *suffer*, sets at naught the words of Jesus, and makes foolishness of the Scripture. John xvii. 5.

31. The words of JESUS are, "And now, O Father, glorify thou me with thine own self, with *the glory which*  I HAD with thee *before the world was.*"

32. According to this hypostatical *invention* of two distinct natures in Jesus, the *man Jesus*, called by them the humanity, was never (as they maintain) in eternity with the Father, or, a *glorified* being "*before the world was.*" How, then, could he thus pray to be glorified AGAIN? with *that which they declare he NEVER HAD*, namely, they say he never had "*glory with the Father before the world was.*" According to this invention, this *part* could not thus pray.

33. And if the "*divine nature COULD NOT BE BORN of the Virgin Mary,*" as they say, and as Adam Clarke asserts, and *never was changed to become a man*, how could IT THUS PRAY to be GLORI-

FIED AGAIN? Because, according to Dr. Clarke, and others, IT NEVER WAS CHANGED, NEITHER BORN; and, *therefore, laid ASIDE nothing*. In either case it is an impossibility, according to this doctrine of *two distinct natures*. For, neither the *divine* nature, nor *human* nature which *they* speak of, could use the Lord's Prayer. John xvii. 5. Because the *one* part never *changed*, and the other part never existed, they say, before it was born of the blessed Virgin Mary, *much less* "before *the world was*." This doctrine makes absolute foolishness of the Scriptures, to an *unbelieving* world.

34. We believe God, the eternal Son, "came down from heaven," or, as he more plainly declares, "FORTH FROM THE FATHER," (John xvi. 28,) with his *own soul*, (Isa. xlii. 1,) even his eternal and divine "Image," (Gen. i. 26;) and "was *made flesh*," and became a true and very man, by a *perfect* union, assimilation, mixture, and identity, with our nature, yet holy, and *without sin*.

35. And thus MADE HIMSELF "BY HIMSELF" A TRUE MAN: For, saith the Apostle, "though he WAS RICH, yet he BECAME POOR." 2 Cor. viii. 9.


36. And for THIS REASON, JESUS, *the eternal Son*, could THUS PRAY to be glorified AGAIN, because he "WAS GOD," John i. 1; and "*rich*" in *glory* "BEFORE *the world was*." And as he became poor by assimilation with our nature, there was then a *necessity of a re-glorification* of his holy body, and a subjugation of *our* nature from the "blessed" Virgin Mary, *into the substance* of his own holy, eternal, and "*divine nature*." 2 Pet. i. 4. This he effected, saith the Apostle, "according to the WORKING whereby he is able to *subdue all things* UNTO HIMSELF." See Phil. iii. 21. Because

“with God *all things* are possible;” so saith Jesus. (Matt. xix. 26; Mark x. 27.)

37. The holy body of Jesus which was crucified, was a real body of flesh and blood. But it IS NOW a glorious body, upon which no man can look and live; therefore, when Saint John saw him, he fell at his feet as dead. See Rev. i. 17, 18. For he *could not* “SEE” that glorious body “and live.” Exodus xxxiii. 20. And although Jesus appeared after his resurrection in a tactile body of “*flesh and bones*,” which he made tangible *for that very occasion*, and which the Apostles were called upon to “handle,” yet, when he “was carried up to heaven” after eating the fish and honeycomb,” (see Saint Luke, 24th chapter, 36th to 52d verse,) he changed his body into the “*glorious body*” in which he appeared to the evangelist on the Isle of Patmos. And, saith the Apostle, Philippians iii. 21, “The Lord Jesus Christ shall change *our* vile body, that it may be fashioned like unto HIS GLORIOUS BODY, according to the working whereby he is able even to SUBDUE *all things* unto HIMSELF.”

38. We therefore *deplore* that gross *unbelief* which would hide, or *veil* the “*glorious*” body of Jesus, by *insinuating* that he NOW HAS a body of “flesh and bones,” and sits or stands before ANOTHER GOD *in an unchanged body*, pleading for us. And further, which maintains that the *true and living God* “is *without* body or parts.” Whereas Saint John declares JESUS IS THE TRUE GOD. John v. 20. And Saint Paul and the evangelist declare HIM *to have* A “GLORIOUS BODY.” Phil. iii. 21; Rev. i. 13–18. See page 108, Article 23d, of this book.

39. We believe the eternal SON, even JESUS,

became man, and suffered and died for us by a *voluntary and free act* of his *own mercy*, so that the "DIVINE NATURE," thus "made flesh," might EXPERIMENTALLY KNOW our infirmities, and be "*able*" through this *mediatorial* office to succor us. (Heb. ii. 18.) And as this was "according to the  ETERNAL PURPOSE," as Saint Paul testifies, (Ephesians iii. 11,) it was *therefore* AN UNCHANGEABLE PURPOSE; thus, *God never changed* his purpose when he became man, and "took upon him the FORM of a servant." Phil. ii. 7.

40. Therefore, when the "WORD WAS MADE FLESH, and *dwelt among us*" (John i. 14.) HE the ETERNAL and ONLY *begotten* SON, *was still* "IN HEAVEN," as he declared to Nicodemus, John iii. 13; for heaven is "HIS THRONE," (Isa. lxvi. 1,) and this "throne" is EVERYWHERE, EVEN AS JESUS IS EVERYWHERE. And WHERE IS HE NOT? Because Saint Paul says, that "ALL THINGS CONSIST," Colossians i. 17, or are *kept together*, and *sustained*, BY THE "DEAR SON;" see the 13th verse. And it is a source of continual *adoration and praise* with this church, that JESUS "THE TRUE GOD" should condescend to SUFFER AS WE SUFFER, and receive *buffeting and abuse* from the creatures *he had made*, so that we, through his sufferings and *unmerited mercy*, might *become his sons* by the Holy "Spirit of adoption." Glory to his name!

41. And "GOD," being "MADE FLESH," as Saint John testifies, (John i. 14,) thus introduced himself, through his immeasurable love and condescension, into A CAPACITY FOR SUFFERING, OR BECAME PASSIBLE.

42. And thus Jesus, our God, even the "Almighty" Maker, (for "ALL THINGS *were made by*

him," John i. 3,) actually felt all our infirmities, and was in all points tempted as we are, (as saith the Apostle,) yet *without sin*. Heb. iv. 15. Therefore, as Jesus IS "God," Saint Paul declares, "the SECOND MAN, IS *the Lord*, FROM HEAVEN." 1 Cor. xv. 47.

43. We, therefore, wish all to understand us distinctly, that the MAN JESUS "*was*" and IS God, and the one only God. And that GOD DIED by a separation of his spirit, from his body, as all men naturally die. And gave up his body to the sepulchre until the third day, when he took it up again.

44. As he declared to Saint John on the Isle of Patmos, "Fear not; I am *the First and the Last*: I am he that *liveth*, and *was dead*, and behold! I am alive for evermore. Amen." Rev. i. 17, 18. See Isa. xlv. 6. And thus "GOD" (as Saint Paul declares, in the Holy Ghost), purchased us with his OWN BLOOD shed on the cross. Acts xx. 28.

45. And we believe this *divine man*, Jesus Christ of Nazareth, was, as the Apostle declares, "without Father, without Mother," (according to the flesh,) and "without descent; having neither *beginning* of days nor *end* of life," Hebrews vi. 20, vii. 3. Therefore, as Jesus had *no beginning*, he must be *eternal*, being "*the same yesterday, to-day, and forever*." Heb. xiii. 8; see Heb. i. 12.

46. And we believe that when Jesus, this divine man, cried on the cross, "My God, my God, why hast thou forsaken me?" he felt, and cried out, just in the same manner as *all* truly regenerated persons feel just before they are "born again" of the Holy Ghost and of fire.

47. *All* are tempted in that hour, to despair of God's mercy, as is frequently expressed amongst those who have passed the "strait gate, and nar-

row way into life," through the *new birth*. They say the DARKEST TIME was *just before* the break of day.

48. "God the Word," even Jesus, having become man, and having *submitted* himself to be "tempted in *all points* like as *we are*," must *also* feel *this last*, and most awful temptation, before he consummated our redemption. We, therefore, implicitly believe that this *divine man*, called "the Son of God"—"the Son of Man"—and "a man"—who was born of the Virgin Mary, and called JESUS; We say, THIS MAN, *thus born*, and who *died for us on Calvary*, {☞ "IS THE TRUE GOD;" ☞} so testifies Saint John, (1 John v. 20.)

49. And this Man is the very ETERNAL SON, on whom this church is founded, even JEHOVAH, the eternal "Rock of Ages," and "Ancient of days." (Isa. xxvi. 4.) See Psa. lxii. 2, 6, 7.



50. And this DIVINE MAN, (who washed his disciples' feet, and at that time declared, "Ye call me MASTER and LORD: and ye SAY WELL, for SO I AM:") this MAN is *omnipresent*, or everywhere, just as he was *before* he "was manifested." For *by him* all things CONSIST. Col. i. 17.

51. This divine man IS ALL "GLORIOUS IN HIS APPAREL;" ON WHOM NO MAN CAN LOOK AND LIVE; (Rev. i. 18,) he having "*subdued unto himself*" the "*veil*" of flesh that *hid his eternal glory*, and majesty. See Phil. iii. 21.

52. And it is this DIVINE MAN, even JESUS "who WAS DEAD," and who washed us from our sins in his own blood, (Rev. i. 5,) WHOM WE WORSHIP! We worship HIM because HE IS THE FATHER, (John xiv. 7; Isa. ix. 6,) AND THE SON, (Heb. i. 6,) AND THE HOLY GHOST, (2

Cor. iii. 17.) For he declares, "*Besides me there is no God.*" Isa. xlv. 6; xliii. 10, 11.

53. We worship HIM *as the Apostles worshiped him.* Matt. xxviii. 9-17; Luke xxiv. 52. And as all the *Angelical hosts worship him*, (Heb. i. 6.) And as *all the "redeemed" souls of men worship him.* (Rev. v. 8 to 14.) So we *worship and adore him.*

54. Because he hath, in his infinite mercy, *redeemed our souls*, and introduced our souls INTO HIS OWN KINGDOM, EVEN "THE KINGDOM OF GOD WITHIN" US, as he declared,  "THE KINGDOM OF GOD IS WITHIN YOU." 
Luke xvii. 21.

55. Which the Apostle testifies is "PEACE and JOY in the HOLY GHOST." Rom. xiv. 17.

56. We worship HIM because he is our ONLY RIGHTEOUSNESS, Jer. xxxiii. 16; 1 Cor. i. 30; and our ONLY JOY—our ONLY COMFORT.

57. And we worship HIM, our holy and "ALMIGHTY" REDEEMER, Rev. i. 8, because of the *gift* of his *holy* and "*perfect love*," which is the HOLY GHOST, and *true comforter*; and which, during his heavenly visitations, *fills our souls to overflowing*. And we "REJOICE WITH JOY UNSPEAKABLE, AND FULL OF GLORY." 1 Peter i. 8.

58. We THEN WORSHIP AND ADORE JESUS the LAMB ALMIGHTY, from his OWN *holy and divine impulses*. Glory be to his holy name!

59. And when JESUS is *joyfully triumphant in our souls*, and is thus "*passing by*" as a "*rushing, mighty wind*," Acts ii. 2, his truly regenerated children who have been *baptized with the HOLY GHOST AND with FIRE*, are "*filled with the Holy Ghost*." Acts iv. 31.

60. "And in the fullness of the blessing," we can "CRY OUT AND SHOUT" as the "Lord Jeho-



vah" hath commanded us ; his declaration is, "CRY OUT AND SHOUT, thou inhabitant of ZION, *for great is the* HOLY ONE in the MIDST OF THEE. Hallelujah." See the 12th chapter of Isaiah, 1st to 6th verse.

61. And at *such seasons* it is just as it was, when Jesus was passing by at his "descent of the Mount of Olives," for then "the WHOLE MULTITUDE OF THE DISCIPLES" (it is recorded) "began to REJOICE and PRAISE GOD WITH A LOUD VOICE."

62. And Jesus declared to the *Pharisees*, as we say to THEM NOW, "I TELL YOU IF THESE SHOULD HOLD THEIR PEACE, THE STONES WOULD IMMEDIATELY CRY OUT." Luke xix. 37, 38, 39, 40. See the Prophecy of Zech. ix. 9.

63. And we can *then*, when the Holy Ghost is *triumphant* in us, with a FULL HEART WORSHIP JESUS OUR "LORD AND OUR GOD." John xx. 28. And with David and Saint Paul, *exclaim with rapture, thanksgiving and praise!* "UNTO THE SON." (See particularly Heb. i. 8.)

64. "THY THRONE, O GOD! *is for ever and ever!!!*" "And there is NO GOD ELSE, BESIDES (THEE) a JUST GOD and a SAVIOUR, there is NONE ELSE." Isaiah xlv. 21 to 23.

65. "Neither is there SALVATION in *any other*. For there is  NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN whereby we must be saved,"  but thy *own holy name*, which is JESUS. Acts iv. 12.

66. For there is NO LIGHT, and NO TRUTH, and NO LIFE *besides* THEE, and to THEE, O LORD JESUS! ALONE BELONGS.

67. *Honor and glory*, John v. 23 ; *might and majesty*, Matt. xxviii. 18 ; 2 Pet. i. 16 ; *riches and wisdom*, Col. ii. 3 ; *omnipotence* (1 Tim. vi. 15),

and *Omniscience*, (John xvi. 30, 31 ;) *Omnipresence* (John i. 48) and *eternal dominion* (1 Pet. iv. 11), NOW, HENCEFORTH, AND FOREVER! Rev. i. 6 ; Rev. v. 13.

68. And we can bless *thee*, O LORD JESUS, in the language of David, recorded 1 Chron. xxix. 10, 11, 12, and say, "Blessed be thou LORD GOD OF ISRAEL, ☩ (Rev. xxii. 6) OUR FATHER for ever and ever." (John xiv. 7; 1 John ii. 11; Isa. ix. 6.)

69. "THINE, O LORD, is the GREATNESS, (1 Tim. vi. 15,) and the POWER, (Matt. xxviii. 18,) and the GLORY, (Rev. xxi. 23,) and the VICTORY, (Matt. xii. 20,) and the MAJESTY, (2 Pet. i. 16;) AND ALL THAT IS IN THE HEAVEN AND IN THE EARTH, IS THINE." Col. i. 16; Heb. i. 2; John iii. 35, xvi. 15; Matt. xi. 27; Rev. i. 18.

70. "THINE is the KINGDOM, (Luke i. 33,) O LORD! and THOU art exalted as HEAD ABOVE ALL." Col. ii. 9, 10; Rev. xxi. 9-23.

71. "Both RICHES and HONOR COME OF THEE, and THOU REIGNEST OVER ALL." Luke i. 33; Heb. i. 8; Rev. xi. 15.



72. For thou ONLY, LORD JESUS, art our "WAY," our "TRUTH," our "LIFE," and "OUR GOD," HENCEFORTH AND FOREVER! HALLELUJAH!

73. From number 68 to number 72 we have quoted the thanksgiving and praise of King David, which we have interspersed with references to the New Testament. These references prove that the "LORD GOD of Israel," spoken of by David, and JESUS, "*the LORD GOD of the holy Prophets*," who spoke to Saint John, see Rev. xxii. 6, are *one* and the *same* divine person. And we *earnestly solicit* the reader to refer to them. Glory be to Jesus for ever and ever! Amen.

PART THIRD.

CHAPTER I.

ON THE ORGANIZATION OF THE CHURCH.

1. OUR blessed Lord has *laid us* a foundation for a church. He has laid it in great simplicity; and gives us authority to commence with a *very limited number*. He encourages us by saying, "For where TWO OR THREE are gathered together  IN MY NAME,"  (the name of Jesus,) "THERE AM I in the MIDST OF THEM." (See Matt. xviii. 20; 1 Cor. v. 4; Luke xxiv. 36.) This is the belief of this church.

2. And we, therefore, recognize any three regenerated individuals, who are "*born again*," by the *baptism* of "the Holy Ghost, and with fire," and who embrace the Doctrines and Faith of this Church, as declared in this our *Church Book*—(that is, in the Introduction, Address, Title, and explanation of the title, together with the several articles of faith and principles as laid down therein.)

3. As an INCEPTIVE organization of a branch of this church. And they shall have authority to perform all the spiritual duties of larger congregations. That is, to preach, to pray, and exhort like them; and may add (according to discipline) to their number, such as are converted (by them as instruments), or may apply for membership out of other churches.

4. When they reach the number of THIRTEEN MALE MEMBERS, they shall have authority to organize into an official branch of this church, by appointing two overseers, a clerk, &c. And they shall report said organization to the monthly, or quarterly meetings within their district, when such meetings exist.

CHAPTER II.

THE CHIEF PRESIDING OVERSEER, OR ELDER.

1. THIS church shall be primarily *directed* by a chief "OVERSEER," called the CHIEF PRESIDING ELDER.

2. His authority shall extend over the country or nation *in which* he lives, (and of which he *must be a citizen*, native born,) but shall *never extend* beyond the same. He shall have *no temporal power*. His oversight being purely *spiritual*.

3. He shall have a continual eye to the churches over which he presides, so as to *promote love*, and *harmony* amongst the members, and to SEE that each, and every church, are in the FULL SUPPORT OF THE DOCTRINES OF THE CHURCH OF THE ETERNAL SON.

4. Each State, Province, or District or Territory, shall also have an Overseer, or Presiding Elder, who shall have the *oversight of the churches* in the state or district under *his* care.

5. Whose *power*, also, shall be *spiritual*, and, like that of the Chief Elder, shall not *interfere* with the *secular*, or the particular *business* organization of

any church, or its property. He shall have no power to *appoint* to office, nor to *remove* from office or membership, but shall bring the *offender* to trial, before the particular church of which the delinquent may be a member, who shall be duly notified thereof.

6. Each church shall govern its own affairs, by a vote of a *majority* of the male members thereof; and shall each regulate their spiritual and secular affairs in love and peace.

7. And the Overseers are exhorted in the language of the Apostle, recorded in Acts xx. 28: "Take heed unto yourselves, and to *all the flock*, over the which the *Holy Ghost* hath made you OVERSEERS, to FEED *the Church of God*, which he hath PURCHASED with HIS OWN BLOOD." According to the commandment of our Lord *after* his resurrection. "Feed my Sheep." "Feed my Lambs." John xxi. 15-17. That is, with the "BREAD OF LIFE which I shall give you."

8. I am THAT "Bread of life," (saith Jesus.) John vi. 48.



CHAPTER III.

THE QUALIFICATION OF THE CHIEF ELDER OR OVERSEER.

1. THE Chief Elder must have a "full assurance" (see Heb. vi. 11, and x. 22), that he has been REGENERATED, or has "PASSED FROM DEATH UNTO LIFE." John v. 24. And as a testimony thereof, must have LIVING *witness*, who have been converted by his *immediate* instrument-

ality, that he has the POWER OF THE HOLY GHOST, to the CONVERSION OF SOULS.

By showing such "*spiritual fruit*," he will prove himself a "WORKMAN," endowed "*with power from on high*."

2. He must "KNOW" and "HEAR" THE VOICE OF JESUS, and FOLLOW HIM as if "YOKED WITH HIM;" see Matt. xi. 29, 30; he will THEN be able to GIVE COUNSEL FROM THE IMMEDIATE TESTIMONY OF THE HOLY GHOST, and will be able to say, THE LORD SAITH "YEA," or the Lord saith "NAY," *which is wisdom*.

He must evince by his *life, conversation, and gifts* of the Holy Ghost, that he has *received the Holy Ghost*.

3. He will then have *the spirit of love*, THE "*Comforter*," and will *know* how to *comfort mourners*, and reclaim the wanderer. He will be a *true physician*; and by faith in the *counsel of Jesus*, can help the afflicted in *body*, and in *mind*; and administer *consolation* to the sick and dying *in the hour of trial*.

4. His office is an *office of mercy*.

5. And yet, it shall be his duty, in overseeing the churches, to WATCH with an *eye single to the glory of the Lord Jesus*; that all our WRITTEN DOCTRINES are *strictly and faithfully maintained*, by the district elders, and the ministers, and helps, and members under their charge. So that *all the churches*, and the *inceptive organizations*, may be "OF ONE HEART, AND OF ONE SOUL," as in the days of the Apostles. See Acts iv. 32.

6. We say "written doctrines," because we allow no "*tradition*" to govern this church, *or any of*

its members, according to the saying of Jesus himself. Mark vii. 13.

CHAPTER IV.

DURATION OF OFFICE OF THE OVERSEERS. RESIGNATIONS, &c.

5. He shall hold his office for the term of *ten years*, and may be elected for *other* terms, if a majority of the churches in the country *so require it*. He may be *removed from office*, if he depart from our *written doctrines*, or become disqualified by *temptations*, or *infirmities*, from fulfilling the *duties* of Chief Elder.

6. This shall be done by *three* delegates from each and all the quarterly meetings, in the nation or country, and the Presiding Elder of each state. But before *such a motion* can take place, the charges must be set forth in writing, by at least three presiding overseers or elders, and the quarterly meetings in *three districts* or states. When the delegates are organized, the accused shall be allowed *proper time* to make his *defence*, and it will require a majority of *two-thirds*, to remove the chief Overseer or Elder.

7. Each state elder shall be tried for delinquencies *in like manner*, by a convention of three delegates from each quarterly meeting of the state over which he presides. Each *particular* church shall regulate its own internal affairs, according to the rules of this our church book.

8. The chief overseer may *resign* his office as overseer, but must give at least *six months'* notice, of his intentions, by sending a *circular* (*explaining*

his motives for so doing), to *each state or district overseer*. It shall be the duty then of the state overseers, to inform the quarterly meetings of their respective districts, of the intended resignation of the chief overseer.

9. Each quarterly meeting shall then appoint three delegates, who, *together with all the state elders*, shall meet in convention, and proceed to elect by ballot, three CANDIDATES for the office of Chief Overseer, and from those candidates, shall elect ONE Overseer, according to the rules laid down; who shall be the chief overseer or elder *elect*, of all the churches in the country or nation as aforesaid. He shall then be questioned by the twenty-eight questions, and shall be regularly ordained and appointed according to discipline.

10. The state elders may also resign their office, by giving six months' notice of their intentions by circulars, to the quarterly meetings of the state.

11. Each quarter shall then appoint three delegates to meet in a state convention, who shall elect from the three highest candidates chosen, a state elder or overseer, according to the rules prescribed for the election of a chief overseer. And he shall be questioned by the twenty-eight questions, and confirmed, or ordained, and appointed, according to discipline.

12. It shall be the duty of the chief overseer (if possible), to preside at all times at the immediate ceremony of the confirmation of his successor in office; but he shall have *no vote*, or voice *in the convention* for the *election* of his successor. He shall also preside *at the confirmation* of a state overseer, but shall have *no voice* in the proceedings of the convention.

13. The confirmation of a chief, or state overseer,

shall be by the imposition, or "*laying on of the hands*" of the overseers, or of the ministers, or of the spiritual, and gifted members present; because, any *living member*, who has the Holy Ghost, may by faith, communicate to a *proper recipient* the *same spirit*. See Acts viii. 17. 1 Tim. iv. 14. Moreover, in this church, "ONE" is our Lord and "Master, even "JESUS CHRIST, and *all we are Brethren.*" Matt. xxiii. 8.

CHAPTER V.

MEETINGS OF BUSINESS.

1. THERE shall be a GENERAL CONFERENCE once a year, of all the churches in the country. And a state CONFERENCE once a year, of all the churches in each state, to be represented by delegates, sent from each quarterly meeting.

2. These delegates shall be composed of two or three persons; but each quarterly meeting shall send an *equal number* of delegates, the number of which shall be determined by the general and state conferences, as the state of the church may require.

3. The chief elder of the country shall preside over the general conference, if present.

4. The presiding elder of each state shall be one of the delegates from the states, to the *general* conference. And the presiding elder or overseer of the state, shall preside over the *state* conference if possible.

5. In each section in the states, there shall be held a QUARTERLY MEETING. And in each

quarterly meeting section, one or more monthly meetings shall be held.

6. The quarterly and monthly meetings SHALL NOT be composed of delegates, but shall BE COMPOSED OF THE MEMBERS GENERALLY; AND THIS CLAUSE SHALL NOT BE ALTERED, NOR AMENDED.

7. Each quarterly and monthly meeting shall appoint its own officers; the highest of which shall be a *chief clerk* and assistant. They shall see that all the transactions of the church *are properly recorded*.

8. The quarterly and monthly meetings being thus conducted, by a vote of the WHOLE OF THE MEMBERS THEREOF: The DELEGATES to the national and state conferences will always be chosen by the GOSPEL RULE of *perfect equality in the members of this church*, who will thus have a DIRECT VOICE in the state and national conferences.



CHAPTER VI.

ELECTION AND CONFIRMATION OF THE CHIEF PRESIDING OVERSEER OR ELDER.

1. THE election and confirmation of the Chief Presiding Overseer or Elder shall be done by a CONVENTION OF DELEGATES from EACH QUARTERLY MEETING throughout the nation, or country, over which he is to preside.

2. Each quarterly meeting, in each state, department, or district, shall elect for this purpose THREE DELEGATES, from amongst their body, (the ages of which shall not be under twenty-one years.)

3. They shall be men of wisdom and faith, but in no case shall an overseer of a *particular* church be elected a delegate.

4. The delegates thus elected, shall meet in convention together, with each *state* overseer, or elder, who shall always be one of the delegates to these conventions. They shall meet at some *central point*, and there shall organize, temporarily, by appointing a chairman, and a clerk or secretary, *pro tem.*; and shall proceed to call over the *names* of the *delegates* from the quarterly meetings, by states, *in rotation*, beginning with the state elder of each;—which proceeding, with the names of the delegates, the clerks shall carefully record. When this is done, the convention shall organize by electing a Chairman and a Clerk *by ballot*, for the entire sitting of the convention. The clerk and assistants shall make a faithful record of all the proceedings, which proceedings shall be taken charge of by a committee, appointed for that purpose, whose duty it shall be to deliver this record of the proceedings of the convention, to the next general conference, to be carefully preserved by that body.

5. When the convention is fully organized, it shall proceed, *viva voce*, to *nominate* candidates for the office of chief overseer.

6. When the nomination has ceased, the convention shall appoint tellers, and then proceed to ballot *viva voce*, or, by each member rising in his seat, and naming *aloud* the candidate of his choice.

7. When all have faithfully voted, (for all *shall*, or *must* vote,) then the tellers shall proceed to count off the votes for each candidate. And the names of those candidates having the three highest number of votes on the first ballot, shall be the three candidates for chief overseer.

8. The names of these being duly announced from the chair, the convention shall then proceed to the final election; and in like manner, (*viva voce*,) vote for chief overseer; when the candidate from amongst the three, who has received the largest number of votes, (*which shall always be a majority of those present, or over one-half of the members present*,) shall be the chief presiding overseer, or elder elect. For the election of state elders, see Chapter VIIth.

9. The election being over, the convention shall adjourn for a short season, and at its next sitting, (which shall always be PUBLIC, or with open doors,) the convention shall propose to the Overseer elect, the following questions.

10. *Note*.—These questions shall also be proposed to the state overseers elect. Also to such of our ministers, who feel themselves *called of God* to go forth as traveling preachers, in the *holy calling* of promulgating the GOSPEL of JESUS, the SON OF GOD; or to those who may desire to make *transient* visits to distant parts.



QUESTIONS.

FIRST QUESTION.

THE HOLY TRINITY.

1. BROTHER, do you believe in the HOLY TRINITY—the Eternal Father, the Eternal Son, and the Eternal Holy Ghost?—that is, in three divine

PERSONS; and yet NOT THREE SEPARATE OR DISTINCT divine IMAGES.

2. Because the Lord Jesus EXPRESSLY, or in DIRECT TERMS, tells his Apostles, that HE HIMSELF is the VERY "FATHER ALSO," *personally amongst them*; and that they who saw HIM,  SAW AND KNEW  THE FATHER. He therefore saith to Philip, "And HOW SAITH THOU *then*, show us the Father?" John xiv. 9.

3. This, brother, you believe? (to these *interrogations* he shall assent, by raising his hand.) And, therefore, you can call JESUS your FATHER; because he declared *he was* the "Father also." John xiv. 7. And he saith, "he that seeth ME, seeth *him* that sent me." John xii. 45. And you believe, that Jesus did not mean by the words "*he that seeth me, seeth him that sent me*," that *he* was the father representative or vicar; but you believe he meant that he was the very father himself, in "Person, Shape, and Image." And that, "besides," or apart from himself, there was no God in heaven, or in earth, as he declared: "Is there a God besides me? Yea, *there is no God, I know not any*." Isa. xlv. 6, 7, 8. "I and my Father ARE ONE." John x. 30. "I am the first and the last," Rev. i. 17, "even the son of man which is in heaven." John iii. 13.

4. And you call Jesus your Father, because you FEEL you are *his son* by the "*spirit of adoption*;" and because he is your MAKER, John i. 3, and has *purchased* you, and "*washed* (you) in his own blood;" Rev. i. 5. And declares of *him* that "*overcometh*," "I will be HIS GOD, and *he* shall be MY SON." Rev. xxi. 7.

5. Are you so persuaded? And do you thus believe? To which interrogation, at the END of

each question, and all that follow, the person questioned shall answer in an audible voice, so as to be heard by the audience, "*I am so persuaded,*" and "*I do thus believe without any reservation.*"

SECOND QUESTION.

JESUS, THE ONE ONLY GOD.

1. BROTHER, Saint Paul testifies, that Jesus is "the EXPRESS IMAGE" of the Father's "PERSON," and that "all the angels of God WORSHIP HIM."

2. But the record of the Apostle, which is most glorious, is, "unto THE SON he saith, *thy throne, O GOD, is forever and ever.*" See Heb. i. 2, 3, 6-8.

3. Saint Paul, in these texts, declares, that "THE SON IS GOD, and that the throne of the Son *is forever and ever.*"

4. Again, Saint Paul declares, that "JESUS is without BEGINNING of days" or "*end of life.*" Heb. vi. 20, and vii. 3.

5. Jesus is, therefore, ETERNAL, or without "beginning."

6. Saint John declares, "And we *have seen, and do testify*, that the Father sent THE SON *to be* THE SAVIOUR of the world." See 1 John iv. 14. Brother, this is also declared in many other Scriptures. See Saint Luke, ii. 11; John iv. 25, 26-42; 2 Tim. i. 10; Titus i. 4, and iii. 6; 2 Peter i. 11, and iii. 2.

7. From these holy records, it is *irrefragably true*, that "THE SON IS THE SAVIOUR of the world."

And, therefore, the God of Isaiah the Prophet, declares, *BEFORE me there was no GOD FORMED, neither shall there be AFTER me; I, even I, am the Lord, and BESIDES ME there is NO SAVIOUR*

8. Brother, in these texts the God of Isaiah declares *positively*, that there was no God *formed before him*, neither would there be *after him*. And he assures us, he “*IS THE LORD,*” and that *separate* from him, or *besides him, there is no Saviour*. Besides me, saith he, *there is NO SAVIOUR!*

9. Therefore, brother, as JESUS is positively declared, in so many texts, *to be the Saviour*, he must of necessity be *the God of Isaiah*, for there is NO Saviour *besides him*, and consequently, Jesus is *the ONLY GOD*.

10. Jesus, therefore, declares himself *TO BE “the Lord God of the Holy Prophets.”* See particularly, Rev. i. 6, 13, 16, he being the same *divine “PERSON”* the Apostles and all the holy angels worshipped, *even Jesus the eternal Son of God*.

12. And you believe, that those who *deny* this doctrine to be *true*, *deny AT ONCE* that *Jesus is the Saviour*. And they *deny* “the true God, and eternal life” which he is. Are you so persuaded, &c.





THIRD QUESTION.



HIS ETERNITY.

1. BROTHER, you believe that the SON of God the Father is of *EQUAL ETERNITY WITH THE FATHER*, and was begotten *AS A SON* from *ALL ETERNITY*, and *IMMEDIATELY* and *CONTINUATELY*, or *uninterruptedly*, *WITH THE FA-*

THER'S OWN EXISTENCE; and at the same ETERNAL INSTANT. And you believe he bore the *same relation* to the Father, as a Son, FROM ALL ETERNITY, that he DID BEAR whilst IN THE FLESH AT JERUSALEM. Do you thus believe?

2. And further, you believe the Scriptures, that the SOUL OF JESUS the SON, "THE SON OF MAN," and SON OF GOD, even "THE MAN" WHO WAS CRUCIFIED, who *suffered, bled, and groaned on Mount Calvary*—you BELIEVE THE SOUL OF THIS MAN PRE-EXISTED IN ETERNITY, that is, *existed BEFORE he came down from HEAVEN*; as he declares to Isaiah. Isa. xlii. 1.

3. Because he, the Lord Jesus himself, DENIES any LINEAGE OR DESCENT. Speaking to the Sadducees, he says, "HOW SAY THEY THAT CHRIST IS DAVID'S SON?" — "DAVID— CALLETH HIM LORD,  HOW IS HE THEN his SON?" Luke xx. 41, 42, 43, 44. To which TRUTH, we, as a church, respond, and say it is *impossible*. Saint Paul *testifies*, in the Epistle to the Hebrews, that "Jesus was WITHOUT FATHER, and WITHOUT MOTHER, WITHOUT DESCENT, according to the flesh, having neither BEGINNING of DAYS, nor END of life;" Heb. vi. 20; vii. 3; being the SELF-EXISTING, and ETERNAL ONE. Then, brother, because he had no "beginning of days," you believe HIS SOUL COULD NOT BE OF TIME.

4. But you believe this *pre-existence of the soul of the Man Christ Jesus*, according to HIS OWN declaration to Isaiah the Prophet, chapter forty-second, verse the first. JESUS THE "FIRST AND THE LAST," there declares, "Behold *my servant whom I uphold, mine elect in whom*  MY SOUL  delighteth.

5. By THIS you believe that the SOUL of Jehovah, he who spake to Isaiah, and who *was himself* the very “first and the last,” (as he declared upon several occasions to the prophet,)—you believe that his soul, as he saith “MY SOUL,” was the *very soul* which he “came down from heaven” IN; and *clothed with flesh*, from the blessed Virgin Mary. And *thus*, the “Word was made flesh.” You therefore believe that the Eternal Son, even Jehovah, (or the Lord,) became a true man, and that *his soul pre-existed* with him “before the foundation of the world.” And it was, therefore, that he said, “Let us make man in OUR IMAGE, after OUR LIKENESS,” Genesis i. 20; that is, after the *image* or *likeness* of the soul of Jesus, the Eternal Son. Are you so persuaded, &c.



FOURTH QUESTION.

THE INCARNATION.

1. BROTHER, you believe that “GOD” THE “WORD,” even “THE ONLY BEGOTTEN” and *eternal Son of the Father*, “CAME DOWN FROM HEAVEN,” or “FORTH FROM THE FATHER,” and “WAS MADE FLESH,” by taking *upon him our nature* from the “blessed” *Virgin Mary*, and became MAN like unto US, “*sin excepted* ;” and was born in a manger at Bethlehem, Judea. Do you thus believe?

2. And, brother, you believe that the FLESH and NATURE *derived* from the “BLESSED” VIRGIN, was of the *line of David*. And that, as GOD THE WORD “TOOK” IT upon HIMSELF, it became

“GOD’S FLESH AND BLOOD,” *by a* PERFECT UNION and ASSIMILATION of the “DIVINE NATURE” with the HUMAN NATURE; making ONE WHOLE AND ENTIRE NATURE.

3. And you believe that “GOD” *thus brought himself into the* “FORM OF A SERVANT,” Phil. ii. 7, *and by this means into a* CAPACITY for SUFFERING, DYING, MEDIATING, and ATONING for us and our sins.

4. Because, when “GOD” THE FIRST AND THE LAST “came down from Heaven,” and *mediated*, and died for us, HE MEDIATED ALONE. As he declared to Isaiah; “I HAVE TRODDEN THE WINE PRESS ALONE”—“The *year of my redeemed is come*. And I looked, and there ~~was~~ WAS NONE ~~to~~ TO HELP, and I wondered, and there was NONE to uphold;” “therefore MINE OWN ARM brought *salvation unto me*, and *my fury* it upheld me.” Isa. lxiii. 3, 4, 5; Rev. xix. 13, 14, 15. Are you so persuaded, &c.



FIFTH QUESTION.

THE SUFFERINGS OF GOD.

1. BROTHER, you believe that when “God was made flesh,” and became man, HE, the *Eternal word* or *Eternal son*, *actually suffered* in his *own divine nature*, as he declared, “MY SOUL is exceeding sorrowful even unto death,” Matt. xxvi. 38,—even the *very soul* he spoke of, when he spake to Isaiah. HE “was touched with a feeling of our infirmities.” And that he might feel the power of temptation, and be “able to succor us,” Heb. ii.

18, he *subjected himself* VOLUNTARILY, John x. 17, 18; and “ACCORDING TO HIS ETERNAL PURPOSE,” Eph. iii. 11, to “be tempted LIKE AS WE ARE,” yet WITHOUT SIN.

2. And further, you believe, that when the Eternal Son, even “God” the “Word,” “WAS MADE FLESH,” and *became man, he became man* in ONE ENTIRE AND PERFECT NATURE, as before stated.

3. And NOT according to the doctrine of *Hypostasis*, or TWO whole and DISTINCT *natures*, as is now taught in the schools.

4. But you believe, that “God” became man, *by a perfect union, mixture, and assimilation with our nature*, from the blessed Virgin Mary; and that the “DIVINE NATURE” and HUMAN NATURE became ONE FLESH, *in such a manner*, that you can say with the Apostle John, “OUR HANDS HAVE HANDLED of the WORD OF LIFE;” and with Saint Paul, “Feed the church of GOD, which HE hath purchased with HIS OWN BLOOD.” Acts xx. 28. Are you so persuaded, &c.



SIXTH QUESTION.

JESUS IS “THE FIRST AND THE LAST.”

1. BROTHER, you believe that JESUS OF NAZARETH, the Eternal Son, is our “ALMIGHTY” REDEEMER, “*the First and the Last* ;” and that NONE should have any *excuse*, that *He declared* to St. John, in the Revelation, HE (“the FIRST AND THE LAST”)—WAS DEAD;” and that he was “the SON of God.” See Rev. i. 17, 18; ii. 8,

18. And therefore, you believe that there cannot be TWO BEINGS, OR GODS, who can *claim* the *prerogative* of being “the First and the Last,” or to be WORSHIPPED.

2. And you therefore believe, that JEHOVAH, the *God of Abraham, and of Isaac*, and the Prophets, declared to the Prophet Isaiah, that HE was “the First and the Last,” as is recorded in the forty-fourth chapter and sixth verse, as follows: “Thus saith the Lord, the KING of Israel, and his REDEEMER, the Lord of Hosts, I AM THE FIRST AND I AM THE LAST, and BESIDES ME THERE IS NO GOD.”

3. You, therefore, in accordance with the *express* and *immediate declaration* of the Lord Jesus, in the Revelations, and THIS his *declaration to Isaiah*, believe there CANNOT BE BUT ONE GOD. And that *consequently*, there is NO GOD BUT JESUS, the FIRST AND THE LAST, and no other BEING IN HEAVEN or in earth, that you can LAWFULLY worship. The Apostles WORSHIPPED JESUS. See Luke xxiv. 52. Matt. xxviii. 17. And the “wise men” and others worshipped him, which he received as his due. And the Apostle Paul declares of the SON, “LET ALL THE ANGELS OF GOD WORSHIP HIM.” Heb. i. 6.

6. Brother, you therefore *truly* and *verily believe* that JESUS, THE SON of the Father, WAS WORSHIPPED. And that *he himself expressly declares*, that the “LORD THY GOD” ONLY shall be *worshipped and served*. See Luke iv. 8.



7. Therefore, you believe, that as HE RECEIVED DIVINE WORSHIP AS HIS DUE—AS HIS RIGHT, and also JUST ADORATION, He, consequently, MUST BE “THE LORD GOD,” as he declared he was. Rev. xxii. 6.

8. And you verily believe, that when you **WORSHIP JESUS ONLY**, you worship the *whole Trinity*; because the Father and the Holy Ghost are the same in *identity* as Jesus, (Isa. ix. 6; 1 Cor. xv. 45;) and are one *with*, and *in* Jesus, and *dwell in him*, (called the *second person* in the Holy Trinity,) "*bodily*," even as *they have dwelt* **FROM ALL ETERNITY**; Jesus, who died on the cross, and washed us in his own blood, being *the one only living and* "**TRUE GOD**" whom angels or men can lawfully worship. Amen, Lord Jesus! Are you so persuaded, &c.



SEVENTH QUESTION.

THE ATONEMENT.

1. **BROTHER**, you believe in the Atonement for sin, by the **BLOOD OF JESUS**. And brother, *you implicitly believe* the declaration of Saint Paul, whilst under the immediate influence of the Spirit of Prophecy, recorded in Acts xx. 28,—that the "**OVERSEERS**" should "**FEED THE CHURCH OF GOD, WHICH HE HATH PURCHASED**  **WITH HIS OWN BLOOD.**" 

2. And you do by this Scripture, understand and believe, that Saint Paul declared, that **JESUS**, the only begotten **SON**, and *Man who died* on the cross on Mount Calvary, **WAS GOD**; and that he *ransomed, redeemed, and purchased you by the blood of his cross, shed on Mount Calvary.*

3. And in confirmation of this blessed truth, we need but refer to the first chapter of the Revelation of Saint John, where Jesus made a more glorious

manifestation of himself, in his unveiled *Glory*, as follows: "And when I SAW HIM, (saith Saint John,) I FELL AT HIS FEET AS DEAD, and he laid his RIGHT HAND UPON ME, *saying unto me, Fear not, I AM THE FIRST AND THE LAST, I am he that liveth AND WAS DEAD.*"

4. Here we have an open declaration, brother, THAT THE FIRST AND THE LAST WAS THE MAN who died on Calvary. And that *no man can look upon* his glorious body, even the body of "JESUS," the "SON OF MAN," who WAS DEAD:—and LIVE; which agrees with his saying to Moses, Exodus xxxiii. 20, "For there shall no man SEE ME AND LIVE." Are you so persuaded, &c.



EIGHTH QUESTION.

THE MEDIATION.

1. BELOVED brother, are you persuaded from the Scriptures, and the *testimony of the Holy Spirit on your own heart*, that it was JEHOVAH, THE ETERNAL SON INCARNATE, even "GOD" THE "WORD," who SUFFERED, in his *own nature*, and *poured out his precious blood on the Cross*, and DIED *between two thieves*.

2. IT WAS HE (JEHOVAH) who MEDIATED BY HIMSELF *between Man* and the PENALTY of ETERNAL DEATH—the CURSE consequent on ADAM'S TRANSGRESSION.

3. The Apostle declares, by ONE MAN sin entered into the world, and DEATH by SIN. Rom. v. 12. And speaking *of himself* and the disciples,

he says, "WE were BY NATURE, *children of wrath* EVEN AS OTHERS." Eph. ii. 3.

4. Brother, you therefore believe that we have INNATE, or ORIGINAL SIN, and that "GOD," "BY HIMSELF," Heb. i. 3, hath *redeemed us from this curse*, Gal. iii. 13, and *hath purchased us* with his OWN BLOOD, giving *infinite merit* to his death. Are you so persuaded, &c.

NINTH QUESTION.

THE REIGN OF THE LORD JESUS WILL
HAVE NO END. LUKE i. 33.

1. BROTHER, you believe that the Lord Jesus will REIGN OMNIPOTENT FOR EVER AND EVER, and that the record of Saint Paul, 1 Cor. xv. 27th, 28th, and 29th verses, where he declared, "then shall the son *also himself* be *subject unto him* that did *put* all things under him," CANNOT BE LITERALLY CONSTRUED, without MAKING VOID numerous passages in the writings of the same Apostle, and the sayings of JESUS himself, and his immediate Apostles. It would also make void the prophecies, and destroy *the infinite atonement*. See the *Eleventh Question*.

2. The Literal Construction put on the texts 1 Cor. xv. 27th, 28th, and 29th verses is, that after the END OF THE WORLD, "the SON HIMSELF" will be *eternally* "SUBJECT" TO and SUBORDINATE "TO" God "the Father."

3. Such a *literal* construction is *directly opposed to the doctrines of this church*, and would support the sentiments of *Arius* or *Socinus*.

4. Brother, you are, therefore, **PERSUADED**, and you **BELIEVE**, that it would be *indispensably requisite* for the *preservation* of the *doctrines of Jesus Christ*, set forth in the **OLD** and **NEW TESTAMENTS**, and for the *preservation of the Doctrines of the Church of the Eternal Son*, to *reject this clause* of the fifteenth chapter of the first of **CORINTHIANS**, 27th, 28th, and 29th verses, altogether, **RATHER** than **ADOPT** the aforesaid *literal* meaning into the belief of the Church of the Eternal Son.

5. Because this construction is, that the great Jehovah, see Isa. 12th chapter, 2d verse, the “**I AM**,” John viii. 58, “**THE FIRST AND THE LAST**,” and “**ONLY GOD**,” Isa. xlv. 6, Rev. i. 8, 18, and “the **SON**,” of whom *Saint Paul himself* and David saith, **THY THRONE, O GOD, IS FOREVER AND EVER**, Hebrews i. 8; we say, the literal construction is this: that **THIS DIVINE BEING**, even “**GOD HIMSELF**,” **ACCORDING TO ST. PAUL’S own writings**, see Heb. i. 8, and Rom. ix. 5, *will, at the end of the world*, **BECOME SUBJECTED TO ANOTHER GOD**. This is *impossible*.

6. Brother, we leave the clause 1 Cor. xv. 27–29 verses, stand, without further comment, as a record *incomprehensible to us*, in connection with the Scriptures of the Old and New Testaments. Moreover, a literal interpretation would directly oppose, and utterly confuse numerous Scriptures in the Prophets, the Gospels, and in Saint Paul’s *own Epistles*, and make him **AT VARIANCE WITH HIMSELF**.

7. Jesus declares, *I and my Father ARE ONE*, John x. 30; which words, brother, you believe to mean, **ONE IN PERSON**, John xiv. 7; **ONE IN ESSENCE**, because **BEGOTTEN**, John iii. 16; **ONE in ETERNAL GLORY**, Rev. xxi. 23; **ONE in**

POWER, Matt. xxviii. 18, John v. 21; ONE in KNOWLEDGE and in OMNISCIENCE, John xvi. 30, 31; ONE in OMNIPRESENCE, John iii. 13, Matt. xviii. 20, Col. i. 17; ONE in ETERNITY, John x. 15, John i. 1, 1 John i. 1, 2; ONE in *creative* POWER, John v. 19; ONE in DURATION, and in ETERNAL IDENTITY, Hebrews i. 10, 11, 12, Psal. cii. 24, 25, 26, 27, Heb. xiii. 8; ONE in ETERNAL SOVEREIGNTY; and to be EQUALLY WORSHIPPED, John v. 23, Heb. i. 8, Rev. xxi. 5, 6, 7, Luke i. 33, Rev. iv. 10, 11, (v. 12,) {xv. 3, 4.}

8. Brother, in referring to these texts, the Glorious truth, recorded in the Revelation 22d chapter, 6th verse, that Jesus is “the Lord God of the Holy Prophets,” will be supported and *established*. The record is, “And he said unto me, these sayings are faithful and TRUE, and the {LORD GOD} OF THE HOLY PROPHETS sent HIS *angel* to *show unto his servants* the things which must shortly be done;” and in the same chapter, and in the 16th verse, it is written {“I, JESUS, have SENT {MINE ANGEL} to testify unto you these things in the Churches.”} And he declares, “he that overcometh shall inherit all things, and I will be HIS GOD, and he shall be MY SON. Glory be to Jesus “our *Father!*” who calls us HIS SONS!

9. In these records, brother, you at once discover, and perceive beyond a doubt, that the “LORD GOD of the holy prophets,” and the LORD JESUS, “are one” and the SAME PERSON. *And that therefore Jesus cannot* be SUBJECT unto any being. Are you persuaded of the foregoing truths, and do you thus believe? I am so persuaded, &c.

TENTH QUESTION.

JESUS THE ETERNAL AND ALMIGHTY MAKER, AND PRESERVER OF ALL THINGS.

1. BELOVED BROTHER, you are persuaded, and do believe, That the *Eternal Son of the Father*, even JESUS, the MAN who suffered, bled, and died on the Cross on Mount Cavalry; you believe that this MAN is the MAKER, John i. 3, Heb. i. 2, CREATOR, Ephe. iii. 9, Col. i. 16, and PRESERVER, Heb. i. 3, Col. i. 17, of *all things unexceptionably*.

2. John records "He was IN the world, and the world was MADE BY HIM," John i. 10. The Lord Jehovah declared to Isaiah, Isa. xlviii. 12, 13, "I AM THE FIRST AND I ALSO AM THE LAST. MINE HAND ALSO HATH LAID THE FOUNDATIONS OF THE EARTH, and my *right hand hath spanned the heavens*."

3. In the first part of the foregoing record, JEHOVAH uses the very same words that the SON uttered to Saint John WHEN DESCRIBING HIS OWN ETERNAL DURATION. "I am the First and I also am the Last," SAITH JEHOVAH; "I am the First and I am the Last," SAITH JESUS. Therefore, brother, you believe that the *names* JEHOVAH and JESUS mean the *same divine Being*, the CREATOR and MAKER of *all things*. And for this reason there is NO "Father" ABOVE the Son to whom HE could give his glory, nor any Being to whom the Son can be subject, either in time, or in eternity.

4. Moreover, if Jesus, "the First and the Last," was to GIVE HIS GLORY TO ANOTHER and be SUBJECT to him, then his declaration, "I WILL

NOT GIVE MY GLORY TO ANOTHER," *would not stand*, but be *untrue*. See Isa. xlviii. 11, 12.

5. And it would also *set aside* the Divine Glory and Majesty of the same "First and the Last," when he manifested himself to Saint John in the Revelation, whom John could not look upon and live, who called himself "THE ALMIGHTY," Rev. i. 8. and "the SON of God." Rev. ii. 18: HE, whose "*words are true and faithful*," and who declared, "Heaven and earth shall pass away, but MY WORDS shall not pass away." Matt. xxiv. 35.

6. Brother, you therefore believe *implicitly*, and without a doubt, that JESUS is the *Eternal Son*, or *Eternal as a Son*. And do you understand by the words "only begotten Son," and "goings forth from EVERLASTING," Micah v. 2, to mean "*Eternal Generation*?" (See *Illustrations*, Chap. 1st, Part 4th.) And that the Son of the Father is absolutely—positively—and *unconditionally* ETERNAL AS A SON? And do you understand that we mean that the SON *as a Son*, had no beginning? for you perceive that if he had *any* beginning, he would still be *limited*, and would not be eternal, but of limited duration. But you understand with the Prophet Micah that "his goings forth have been from of old, from *everlasting*." Jesus the Son is, therefore, *absolutely* eternal. Brother, do you therefore understand by the words "only begotten Son," and "Eternal Generation," an INSTANTANEOUS and ETERNAL ACT, by which God *manifested himself to himself* in his INFINITE PERFECTION *as "the brightness of his glory,"* AS JESUS, the Eternal Son, Jesus being, "BY HIMSELF," the *very* "Eternal Godhead," in *unity*, and in TRINITY "BODILY?"

You, therefore, *worship* JESUS, and believe him to be the "Eternal and ALMIGHTY MAKER" and preserver of all things. Are you so persuaded, &c.

ELEVENTH QUESTION.

JESUS CHRIST THE SAME YESTERDAY,
TO-DAY, AND FOR EVER. Heb. xiii. 8.



1. Brother, as the Lord Jesus Christ *himself* called Saint Paul *to the ministry*, so we are *bound* to give him all Apostolical reverence and credence. We, therefore, now offer those *glorious passages* found in his *own writings*, which powerfully support the UNCHANGEABLE GLORY of the SON OF GOD, and establish his *everlasting* and ETERNAL “DOMINION” AND “REIGN.” See Luke i. 33.

2. In Acts xx. 28, Saint Paul declares, whilst *in the spirit of prophecy*, “Feed the Church of GOD which he hath purchased with HIS OWN BLOOD.” The SON, according to this declaration of Saint Paul, MUST BE GOD, for it was the Son which died.

3. Again: “Of whom, as concerning the flesh, Christ came, who is *over all*, GOD *Blessed forever*.” See Rom. ix. 5. In this text the Apostle again calls Christ “God.” Again: “According to the commandment of the everlasting God,” Rom. xvi. 26. Here he calls Jesus Christ the *everlasting God*. Again: “No man can say that JESUS is the LORD, but by the Holy Ghost.” 1 Cor. xii. 3. Saint Paul here clearly tells us, that it requires the inspiration of the Holy Ghost to call JESUS LORD, *so difficult is it to believe* that he is “Lord and God.”

4. Again: “The *first man* is of the earth, *earthly*. THE SECOND MAN IS THE LORD FROM HEAVEN.” See 1 Cor. xv. 47. How, then, can he give up his kingdom and be subject to any one? It is against all the sacred records, and *impossible*, because he declares the MAN TO BE “GOD,”

and the "Lord from heaven!" Again, he records, "Christ Jesus, who, being in the FORM of God, thought it not *robbery* to be EQUAL WITH GOD"—see Phil. 2, 6;—the *Son* being the Father's *equal*.

5. Again: "Who *created all things* BY JESUS CHRIST." Eph. iii. 9. Again: "Who hath *translated us* INTO THE KINGDOM of his DEAR SON, for BY HIM *were all things created* that are in heaven, and in earth. ALL THINGS were CREATED BY HIM, and  FOR HIM.  And he is *before* all things, and BY HIM *all things* CONSIST." See Colos. i. 13, 16, 17.

6. According to this text, the SON of the Father CREATED *all things* FOR HIMSELF, and UPHOLDS *all things*, for *by him* ALL THINGS CONSIST. Again: "According to the glorious gospel of the *blessed* GOD," 1 Tim. i. 11, 12. In the 6th chapter of 1 Timothy, St. Paul gives Timothy various commandments. "I give thee *charge*," (saith he,) "that thou *keep* this commandment without spot, until the *appearing* of our LORD JESUS CHRIST, which in HIS TIMES he will shew." (That is, "he will shew" whether you have kept these commandments.)

7. "WHO IS the blessed and ONLY POTENTATE, the King of Kings, and Lord of Lords." See 1 Tim. vi. 14, 15. And, as a final quotation from St. Paul, to prove that the texts in 1 Cor. xv., 27th, 28th verses, are *not* to be *literally* understood, that is, in the sense that the SON will be *subject* to the *Father*, he declares, quoting from the Prophet David, "But *unto the SON* he saith, THY THRONE, O GOD, IS FOREVER AND EVER." See Heb. i. 8.

8. And, as he says to Timothy that Jesus is the "ONLY POTENTATE," you believe the Record of Saint Luke, that TO THE REIGN of JESUS the Son, and *his kingdom*, there will be NO END. Luke i. 33.

9. And you believe the record of Saint John, Rev. xi. 15, that “the *kingdoms* of this world have become the *kingdoms of our Lord and his Christ*, and **HE SHALL REIGN FOR EVER AND EVER;**” which Saint Paul himself thus confirms, “**JESUS CHRIST,**” “the **SAME YESTERDAY and TODAY and FOR EVER.**” Heb. xiii. 8. Therefore, as he hath **ALL POWER** in heaven and in earth *now*, Matt. xxviii. 18, his *power* and *reign* will be “for ever.” Brother, are you so persuaded, &c.

TWELFTH QUESTION.

SPECIAL GIFTS.

1. BROTHER, when Saint Paul testified concerning the various spiritual gifts, manifested in the Churches *at his day*, enumerated in 1 Cor. 12th Chap., 4th to 12th verses, *he declared that they were all given By the Spirit*, which was according to the promise of our *Lord himself*. John xiv. 26.

2. Do you believe that the GIFTS there enumerated are **NOW ATTAINABLE** by a **TRUE and LIVING BELIEF** in the Lord Jesus? for he declares, “He that *believeth ON ME*, *the works that I do SHALL HE DO ALSO.*” See John xiv. 12; Mark xvi. 17, 18.

3. Brother, you therefore believe, that they who believe *without a doubt* that the Man Jesus Christ of Nazareth “is the **TRUE GOD** and **Eternal Life**,” 1 John v. 20, and only God, have *received the Holy Ghost?*—“for no man can say that **JESUS is the Lord** but **BY the Holy Ghost**,”—and that *by the power of this spirit* they can perform *all* that has been promised them by their Divine “Master?”

4. Yet, Brother, you are persuaded, that the *conversion* or *regeneration* of the souls of men is immeasurably above all other considerations, and should claim the concentrated energies of every member of this church, as the Lord giveth him ability. Are you so persuaded, &c.



THIRTEENTH QUESTION.

MIRACULOUS FAITH.

1. BROTHER, in the *Gifts* mentioned by the Apostle, 12th Corinthians, is the GIFT OF FAITH, verse 9th. Do you believe that the *Faith* there spoken of, is an ESPECIAL GIFT? And, although the *regeneration of the soul*, called *Conversion*, is of all the "Operations" of the Holy Ghost the *most wonderful*,

2. Yet you understand by the words of the Apostle "*to another faith*," to mean a *particular gift to one that is ALREADY Born again* :

3. And to mean a *miraculous Faith*, which is *all powerful*; and which is "*divine substance*" and "*evidence*," Heb. xi. 1; and therefore *depends not on QUANTITY, but is a pure belief without doubt*—which, though as small "*as a grain of mustard seed*," can do all wonders. "*Nothing shall be impossible*," (saith Jesus,) to those who possess this *grain of faith*. See Matt. xvii. 20.

4. Our Lord, however, declares unto us, Mark xi. 29, that "*this kind (of faith) can come forth by NOTHING but by FASTING AND PRAYER*." This was when he cast out the deaf and dumb spirit. This is that which we call a *Miraculous Faith*, through THE POWER OF JESUS. Are you so persuaded, &c.

FOURTEENTH QUESTION.

BELIEF.

1. Brother, are you *persuaded* that, when Jesus declared, "*He that believeth on the Son*, hath everlasting life, and he that *believeth not THE SON*, shall not SEE LIFE, but the *wrath of God abideth on him*," John iii. 36, he *meant* that *kind* of belief which the *thief on the cross attained unto*, that is, he *believed* JESUS WAS HIS LORD, the *true Messiah*, and would REIGN over him? because he said, "Lord REMEMBER ME when thou comest into THY KINGDOM."

2. And Jesus said unto him, "THIS DAY shalt thou be WITH ME IN PARADISE." Luke xxiii. 42, 43. This *thief*, it appears, had *no merit*, no *good works* to plead. But BY A LIVING BELIEF that JESUS was HIS GOD AND SAVIOUR, *he performed at once ALL THE WORKS NECESSARY TO SALVATION*. This belief saved him.

3. Jesus declares, "For unto whomsoever MUCH is given, of *him shall much be required*," Luke xii. 48; admonishing *all who have GIFTS, or talents*, to "PAY HIM WITH USURY," and bring "*forth MUCH FRUIT*," John xv. 5, to his honor and glory.

4. The invitation is, "Let him that *is athirst come*, and *whosoever will, let him take the water of life FREELY*," Rev. xxii. 17, and "*without money and WITHOUT PRICE*," Isaiah lv. 1, *like the penitent thief on the cross*.

5. The Jews asked Jesus how they might *work the works of God*. "Jesus answered and saith unto them, THIS IS THE WORK OF GOD, that ye BELIEVE ON HIM whom he hath sent." John vi. 28, 29. This *alone* saves the soul.

6. Because "*the Lord our God is ONE LORD,*" Mark xii. 29, so it is those only who can WORSHIP JESUS, and call HIM that Lord "by the Holy Ghost," WHO BELIEVE unto SALVATION. Such a belief produces *holiness of life and conversation*, and all good works as ITS FRUIT. Are you thus persuaded, &c.

FIFTEENTH QUESTION.

ON CONVICTION.

1. Brother, you believe that *evangelical*, or GOSPEL CONVICTION, is that operation of the Holy Ghost *on the soul*, which DRIVES, or IMPELS A MAN to enter into a state of "*godly sorrow*" and *repentance* AGAINST HIS NATURAL WILL?

2. And although he would QUENCH the operations of the Holy Spirit, *to ease his conscience*, and thus, like SAUL OF TARSUS, Acts ix. 4, 5, *fight against God*, yet having this EFFECTUAL CALL, (Rom. viii. 28, 29, 30; Heb. ix. 15,) "the LOVE of God CONSTRAINETH HIM" *to seek deliverance* from the load of guilt and sin which *now oppresses his soul*, by the various means of salvation afforded him. He is "*drawn*" unto Jesus, and is *humbled into repentance*, into a *sincere, heartfelt*, and "GODLY SORROW *not to be repented of.*" 2 Cor. vii. 10.

3. And you believe, brother, that this *anxiety, tribulation, anguish*, and "*groaning, which cannot be uttered,*" Rom. viii. 26, TO BE THE CONDITION OF ALL WHO ARE "CALLED OF GOD," *before* their souls can be "*born again,*" and come

“into the glorious liberty of the children of God.”
Rom. viii. 21.

4. All unregenerated persons have to pass through this trial, whether they be open sinners, or rigid moralists; ALL must pass through this ANGUISH. Because “*strait*, (or *distressful*,) is the gate, and *narrow* is the way that leadeth unto life.” Matt. vii. 14; and because the strong gates of hell, and of death, would STILL BAR UP the soul, as *they did* before the “Lion of the Tribe of Judah prevailed” over *them*, and opened the way of salvation, and of eternal life. And do you believe that we must enter through the “*strait gate unto life*” in *this life*, or perish.

5. JESUS IS OUR “WAY,” brother; and if HE, the “*holy one*” of Israel, Acts iii. 14, had to *pass through this* ANGUISH in the garden, and when he consummated OUR REDEMPTION on the cross “IN HIMSELF,” see Col. ii. 15, wo unto the moralist that is still *sleeping the sleep of death*, without “OIL in his lamp.” Brother, *you*, as all *converted* persons, know and *feel* those truths. Are you so persuaded, &c.



SIXTEENTH QUESTION.

THE NEW BIRTH.

1. Brother, you believe that when a man is “*converted*,” “*translated*,” *regenerated*, or “*born again*,” he is BAPTIZED WITH THE HOLY GHOST AND WITH FIRE, as in the days of the Apostles. Because, WE ARE GENTILES. And on the GENTILES ALSO (saith the Apostle), “*was poured out the Gift of the Holy Ghost*.”

2. Saint Peter declares, Acts xi. 15, "And as I began to speak, the HOLY GHOST FELL ON THEM AS ON US AT THE BEGINNING." He further declares, Acts xv. 9, "And God, which knoweth the hearts, bare them witness, *giving THEM the Holy Ghost, EVEN AS HE DID UNTO US, AND PUT NO DIFFERENCE between US AND THEM, purifying their hearts by faith.*"

3. You are, therefore, persuaded, brother, that NONE are "*converted,*" "*translated,*" *regenerated,* or "*born again,*" and made "SURE" HEIRS OF SALVATION, *unless they have received the Holy Ghost.*

4. And you believe, brother, that TO BE "BORN AGAIN," is an INSTANTANEOUS ACT of God's *unmerited* mercy, and follows conviction and repentance; and is not PROGRESSIVE, *as some assert*; the "transition" being IMMEDIATELY "*from death unto life.*" And we are "*translated INTO THE KINGDOM of*" the "DEAR SON," saith the Apostle. Col. i. 13. And "the Kingdom of God" is then manifested "*within us,*" as Jesus declares. See Luke xvii. 21.

5. And often the new-born children of Jesus, like those who are older in grace, "in the fullness of the blessing," cry aloud and shout, and laugh, "with joy unspeakable and *full of GLORY;*" and the *outward* senses and animation are often *suspended,* by the *unspeakable power and love of Jesus,* even by THE SHOWERS of his grace, as is manifested in the Methodist EPISCOPAL CHURCH. See Psal. LXXii. 6; Hosea vi. 3. Brother, do you thus believe?

6. And have you determined, through the blessing of Jesus, *aiding* you in your *official* capacity, to watch over this church and its holy doctrines with all diligence and care, and to SEE *that the Gospel* has "free course?"

7. Brother, as the GIFTS and OPERATIONS of the Holy Ghost, mentioned in paragraph 5th, and in the Address, and other rules of discipline of this church, *necessarily promote* the salvation of souls, and are the *immediate* FRUIT of the New Birth, you will SEE that those glorious *operations are not obstructed*, clogged, or hindered by *those* who have “left their first love,” or who may *sleep in spirit*, or are neither “*cold nor hot*.”

8. And with *all diligence*, brother, you promise, through the help of Jesus, to teach all men that they “must be born again.” And that, TO BE *born of God* is not *merely* to be *justified*, or to have *our sins pardoned*; but that *it is* to become A “NEW CREATURE,” yea, as *perfectly so*, as when we were *born naturally* into this world. And the soul is then *IRREVOCABLY married unto the Lamb*, John x. 28, and obtains “*the (eternal) wedding garment*,” which is JESUS *himself*, “The Lord OUR RIGHTEOUSNESS,” Jer. xxiii. 6, who makes HIS ABODE in the soul, John xiv. 23; and that this is that state which we call CHRISTIAN PERFECTION.

9. And then, the soul has *perpetual* admission unto the “*Marriage Supper*,” and joys of “the Lamb”—“*Almighty*.” See Rev. xix. 7, 9. And you believe, that those “*who climb up into the sheep-fold*, in any *other WAY*,” and who have not been clothed *with this “wedding garment*,” will be “cast (as Jesus declares of one who had not this garment on), into outer darkness; there shall be weeping and gnashing of teeth.” See Matt. xxii. 9–13.

10. Brother, in consideration of the importance of this glorious new-birth, you have determined to employ all your powers, to *impress* on the minds of ALL, that they are “BY NATURE *children of wrath*,” and are SPIRITUALLY DEAD, Eph. ii. 1; and

that the soul is *barred and locked up* by "*the gates of death*," Psal. ix. 13, and "*the gates of hell*." Matt. xvi. 18.

11. And that, being thus *barred and locked up*, the SOUL *must inevitably* and certainly PERISH, unless it breaks those bars, and bursts the gates of hell and of death which enclose it, by the *new birth*.

12. AND THAT THIS NEW BIRTH of the soul is effected, or done, *by the Almighty power of Jesus*, who *only and alone* has "*the KEYS of hell and of death*," as he declared. Rev. i. 18. And brother, you *believe*, and will *teach*, that "*there is none other name under Heaven, given among men, whereby we must be saved, (but) the name of Jesus Christ of Nazareth*." For there is *no* name but the name JESUS which can avail or profit the soul in its struggle for the new birth. Acts x. 10, 12.

13. And you will show unto ALL, as Jesus, your "*Lord and God*" and only Saviour, *giveth you ability*, that the soul of *every unregenerated man* is thus *barred and locked up*. And as this is the condition of ALL, show them that they "*MUST be BORN AGAIN*." So saith Jesus. John iii. 3, 4, 5. They *MUST be born AGAIN*, or they CANNOT SEE, nor ENTER INTO, *the Kingdom of God*, saith Jesus.

14. The "*young man*" in the Gospel, recorded Matt. xix. 20, *kept ALL* the commandments from his "*youth up*," and yet he "*lacked*" the *one only thing needful*, namely, "*treasure in heaven*." He was not "*born again*." Therefore, brother, we exhort you to show unto ALL, that they "*MUST be born again*." They must pass through the *strait and narrow way*, the way of *conviction*, of *distress*, of *repentance*, and of *mourning*, and the final *anguish*, and struggle of the *new birth*; which *only and alone* can deliver the soul from "*the worm (that) dieth not*," and from "*the fire that is not quenched*." Mark ix. 44—48.


15. And, beloved brother, you can tell them from your *own* experience that no *outward penance*, or *good works*, even to give "*the body to be burned*" as a sacrifice, can save the soul; but we "**MUST** be *born again*." Then we obtain "*that which is PERFECT*," *which is* "**CHARITY**," which "*is LOVE*, which *is JESUS*." Amen! Hallelujah! Brother, you do thus promise. And are you so persuaded, &c.



SEVENTEENTH QUESTION.

ON THE FULL ASSURANCE OF ETERNAL LIFE.

1. Brother, you believe that those who are *converted*, have a *full assurance of eternal life*. They are those who are "*born of God*," regenerated, or "*born again*," *by the baptism of the "Holy Ghost*, and *with fire*," whom the Lord Jesus denominates **HIS SHEEP**. **THESE HAVE A FULL ASSURANCE OF ETERNAL LIFE** (*even from youth until old age*), from the blessed promise of Jesus himself, as follows:

2. "My sheep **HEAR MY VOICE**, and I **KNOW THEM**, and they **FOLLOW ME**. And I give unto them **ETERNAL LIFE**, and they shall **NEVER PERISH**."  John x. 27, 28.

3. Nevertheless, so long as we are in the world, we "*shall have tribulation*," saith our Master, and temptations, and pain. But *his spirit*, the Holy Ghost and Comforter, gives us **A CONTINUAL VICTORY**. For we "*are sealed*," and have become "**HEIRS**" of *salvation and life eternal*.

4. And you believe that those who doubt these truths, are "*servants*" *only*, and *not* "*sons*;" and that such *may* "*fall away*" after being justified, or after pardon for sin; and that they may even have "*TASTED* of the *heavenly gift*, and be made *partakers* of the Holy Ghost," and yet fall away beyond repentance. See Heb. vi. 1-6; Luke 8 to 15.

5. But you believe CHRIST'S "*SHEEP*," those who are "*born of God*" or "*born again*," "*SHALL NEVER PERISH*." And you do thus fully believe, and can say with Saint Paul, (recorded in another Scripture,) "*For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor THINGS TO COME, nor height, nor depth, nor any other creature, shall be able to separate US from the LOVE OF GOD, which is in Christ Jesus our Lord.*" Rom. viii. 38, 39. That is, US "*who are born of God.*"

6. Because "*whosoever is born of God (saith Saint John) doth not commit sin; for HIS SEED remaineth IN HIM, and he CANNOT SIN, because he IS born of God.*" See 1 John iii. 9. "*And if any man sin a sin which is not unto death,*" we have an ADVOCATE, even JESUS, "*our righteousness*" "*WITHIN US.*" And *this* is that DIVINE SEED which "*keepeth*" US, so that we *cannot* "*sin unto death.*" Are you thus persuaded, &c.



EIGHTEENTH QUESTION.

NONE WERE "*BORN AGAIN*" OR ASCENDED UP TO HEAVEN, BEFORE THE RESURRECTION OF THE LORD JESUS. John iii. 13.

1. Brother, you believe the saying of Jesus to Nicodemus, "*NO MAN HATH ASCENDED UP*

TO HEAVEN but HE that *came down from heaven*, even the SON OF MAN *which is IN HEAVEN.*" John iii. 13. We therefore cannot see into the *condition* of Enoch, of Moses, and Elijah or Elias, before Christ's resurrection; they may have been in Paradise, whither the penitent thief went. See Luke xxiii. 43.

2. It is recorded in Saint Matthew xxvii. 52d and 53d verses, as follows: "*And the graves were opened, and many bodies of the saints which SLEPT, AROSE and came out of the graves AFTER HIS RESURRECTION, and went into the HOLY CITY, and appeared unto many.*" See Rev. xxi. 1-7.

3. By these *texts* you are persuaded, that "*no man*" *ascended up to heaven before the resurrection of Jesus.*

4. Because those who slept before his resurrection THEN FIRST AROSE, and "*went into the Holy City.*" But you believe this *implicitly* because JESUS HIMSELF SAITH SO, in the text, John iii. 13.

5. Jesus declares, "I AM THE RESURRECTION AND THE LIFE."

6. Therefore, brother, you believe with this church, THAT AS "THE HOLY GHOST WAS NOT YET GIVEN," see John vii. 39; and not bestowed as a *general gift*, until the day of Pentecost, see Acts i. 1, 2, 3, 4, 5; and Acts ii. 17, 18; therefore, none were "*born again*" (see Luke xxii. 32) *until* that day. For it is "*written, Abram believed God, and it was COUNTED unto him for righteousness.*" Rom. iv. 3, 22. But none were baptized "*with the HOLY GHOST and with fire,*" Matt. iii. 11, or were "*born again,*" in the *Gospel sense*.

7. Therefore those who died *loving the Lord*, "*slept*" in hope until Jesus "*quickened*" them in his

resurrection, and delivered them from death, and the grave. Are you so persuaded, &c.

NINETEENTH QUESTION.

GOD'S FOREKNOWLEDGE AND DECREES.

1. Brother, do you believe that JESUS, our "Lord and our God," John xx. 28, FOREKNOWS, {John xvi. 30, { and has FOREORDAINED ALL THINGS. And that *we have no right to QUESTION the wisdom and justice of his DECREES.*

2. In Isaiah xlv. 9, 10, he declares, "MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE." This is conclusive. This you believe. And, further, *you have read the chapter on Predestination, Part IV., Chapter 10; and believe the doctrines there laid down.* Are you thus persuaded, &c.

TWENTIETH QUESTION.

"WITH GOD ALL THINGS ARE POSSIBLE."

1. BROTHER, you believe that with JESUS, "our Lord and our God," "ALL THINGS ARE POSSIBLE," as Jesus declared. And that JESUS has a SUPREME RIGHT to *dispense mercy or judgment to his creatures AT HIS PLEASURE.* See John v. 21, and ix. 39.

2. And, therefore, it is *wrong* even for the *sake*

of argument, to QUESTION THIS SUPREME AND ETERNAL RIGHT IN JESUS *to say*, or *to do*, or *to promise* anything.

3. And *all his children* should, in all humility, say, "JUST AND TRUE ARE THY WAYS, THOU KING OF SAINTS." Rev. xv. 3.

4. You are, therefore, determined, through Divine aid, to *rebuke any member of this church* who may venture to say that God *cannot do this*, or God *cannot do that*. Are you so persuaded, &c.



TWENTY-FIRST QUESTION.

THE RESURRECTION.

1. Brother, do you believe in the *general resurrection of the body* at the *last day*? Rev. xx. 13. And the *last judgment*, when, as it is written, "JESUS," "the SON OF MAN, shall come IN HIS GLORY, and all the Holy Angels with HIM?"

2. "Then shall he SIT UPON THE THRONE OF HIS GLORY. And *before him* shall be *gathered all nations*, and he shall *separate* them one from another, as a Shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on his left. Then shall THE KING say unto them on his RIGHT HAND, Come, *ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.*"

3. "Then shall he say unto them on his *left hand*, Depart from me, *ye cursed*, into EVERLASTING FIRE, *prepared for the devil and his angels.*"

4. "And *these* shall go away into EVERLAST-

ING PUNISHMENT, but the *righteous* into *life eternal*." Matt. xxv. 31, 32, 33, 34, 41, 46. Are you so persuaded, &c.

TWENTY-SECOND QUESTION.

ON WATER BAPTISM.

1. Brother, you believe there is **BUT ONE LORD, ONE FAITH, AND ONE BAPTISM.**

2. And therefore, you *do not believe* in the necessity of **TWO Baptisms**, and cannot *consistently* preach the necessity of *John the Baptist's Baptism, which was to repentance only.* Matt. iii. 11.

3. But you believe in *the One Saving Baptism*, which is the "**BAPTISM OF THE HOLY GHOST, AND WITH FIRE.**" See Matt. iii. 11; Acts ii. 1, 4.

4. Yet, in *accordance* with the *provision of this church*, we may baptize with outward water, but by sprinkling only; because it accords with the *spiritual sprinkling by the word.* Therefore, such *adults*, who, by reason of a *weak* and tender conscience, cannot feel released without it, may be Baptized by sprinkling.

5. When you Baptize, you say, according to discipline: I Baptize thee, in the **NAME** of the *Father*, and of the *Son*, and of the *Holy Ghost*, **WHICH NAME IS JESUS.** Amen.

6. Because, the **NAME JESUS IS THE NAME OF EACH PERSON IN THE GODHEAD.** See Isa. ix. 6. John xiv. 7, 8, 9. Matt. xviii. 20. 2 Cor. iii. 17. 1 Cor. xv. 45.

7. Therefore, when the Apostles Baptized at all, (*Saint Paul only Baptized two*, "Crispus and

Gaius,") they always "Baptized in the name of the LORD JESUS." See Acts ii. 38; viii. 16; x. 84; xix. 5. We, therefore, follow their example. We do not hold Water Baptism as an *ordinance*, but Baptize by *permission* only; because all ordinances were "*nailed to the Cross.*" See Col. ii. 14. Are you so persuaded, &c.



TWENTY-THIRD QUESTION.

THE COMMUNION.

1. Beloved brother, you believe in a spiritual communion with the Lord Jesus in the soul, which is a *spiritual* breaking of "*the living bread which came down from heaven.*" John vi. 51.

2. *And you believe that we can HEAR HIS VOICE immediately, REALLY, and SUBSTANTIALLY, in the soul:* John x. 16, 27.

3. And can receive IMMEDIATE COUNSEL of *him*, even as the holy men of old (see Psa. lxxiii. 23, 24, 25; John xiv. 26; xv. 26, 27); so as to regulate by *that counsel*, all the *spiritual* and *temporal* affairs of life;—as was professed by the ancient Quakers and Moravians.

4. Brother, this church professes to be built up of regenerated and *living* members, who have *passed from death unto life*; and through the great mercy of JESUS, the "BLESSED GOD," are sustained *by him* with the "bread of heaven" and "of life," which is *himself*, as he declares: "I AM THE BREAD OF LIFE; he that eateth *my flesh*, and drinketh *my blood*, DWELLETH IN ME, AND I IN HIM." John vi. 35, 56.

5. "*This is that bread* which came down from

heaven," "and when his disciples murmured at it," he saith, "it is *the Spirit*, (the Holy Ghost and Comforter" that quickeneth,) "*the flesh profiteth nothing*;" "*the words that I speak unto you, THEY ARE SPIRIT, and THEY ARE LIFE.*" See John vi. 33, 35, 48, 63. Our Lord did not mean that *his* own body "profiteth nothing."

6. Brother, from these, and many other Scriptures, we are taught that it is the **PERSONAL INDWELLING OF JESUS IN THE SOUL** that enables the soul to **EAT HIM**, spiritually and substantially, as he saith, he that *eateth me*, shall *live by me*.

7. We cannot, therefore, consistently with **HIS living presence with us**, and *in us*, eat outward bread and drink outward wine, which are eaten as *types only* (by the Protestant Churches) of **HIM** which has **ALREADY COME** according to his *promise*, Acts ii. 4, and will *continue with us*, as he declares, "*always, even to the end of the world*," Matt. xxviii. 20; because, by so eating outwardly, we should really declare that **CHRIST JESUS HAS NOT COME**. It is written, that the outward eating was to "show forth the Lord's death *until he come*."

8. Now, as **HE HAS COME**, in power and glory, to all those who believe, and are *born again*, such as these need not the type when they have the substance, even **JESUS himself in their souls**. Hallelujah!

9. Brother, when Jesus gave the mission to his disciples recorded in the tenth chapter of Matthew's Gospel, he *immediately* declares that the **KINGDOM OF HEAVEN IS AT HAND**, and continues in these words: "*Verily I say unto you, ye shall not have gone over the cities of Israel, TILL THE SON OF MAN BE COME*," Matt. x. 1, 7, 23, which was verified on the day of Pentecost, in the Gift of the Holy Ghost. Acts ii. 1—4.

10. Those churches, however, who deny immediate revelation, as in the days of the Apostles, and that the spiritual gifts of the Holy Ghost *are not given to men at this time*; and who know not a *spiritual communion* with Jesus by his Holy Spirit, according to the declaration of our Lord, John x. 16, xv. 26, but have fallen in part into the degenerated condition of the Roman Catholic Church; such churches as these, *if sincere*, may use the outward communion of bread and wine.

11. Brother, we read that, even in the days of the Apostles, owing to the *peculiar habitude* of the Jews and Gentiles, in worshiping by feasting, when the Church came together to eat and drink the communion, they "*feasted*," and were "*drunken*." See 1st Corinthians, 11th chapter, 20th, 21st and 22d verses.

12. And it is a cause of *great grief* to the regenerated children of Jesus, that *so many millions of human souls*, through the PERVERSION of this OUTWARD EATING OF BREAD AND WINE as the ONLY COMMUNION, are now *ignorantly held in bondage* by a few Roman Catholic Bishops and Priests.

13. These *millions* are sinfully and wickedly taught by the Priests to *reject all immediate and spiritual communion with Jesus as an heresy*. (See Milner's End of Religious Controversy, Letter 7th.) And that the *eating of a consecrated wafer fulfils* all the sayings and requirements of our Glorious Redeemer on this subject, although so beautifully and clearly set forth in the 6th chapter of John's Gospel.

14. Brother, we have determined to wage an unceasing spiritual warfare "by the *armor* of Christ's" "righteousness," 2d Cor. vi. 7, against every sect that DENIES an "IMMEDIATE LIGHT, AND MOTION OF GOD'S SPIRIT" ON THE SOUL, as in

the *days of the Apostles* ; which Light and Voice *did then*, and *will now*, by obedience, counsel us, and lead us into all truth.

Are you so persuaded, &c.

TWENTY-FOURTH QUESTION.

ON THE LAW GIVEN TO MOSES.

1. Brother, you believe the Divine and Moral Law given to Moses, is *summed up* in that Scripture, commonly called the Ten Commandments, or Decalogue. And you believe *that they are binding* on all men who have heard them declared, *excepting* such parts or clauses as have been abrogated, abolished, or stricken out, by the commandments or sayings of the Lord Jesus himself.

2. And you believe the *Law of Commandments*, or ordinances of the *Mosaic* dispensation, have been *entirely "blotted out"* by the *Gospel* dispensation, through the "New Commandments," or sayings of our Lord and Saviour Jesus Christ, recorded in the New Testament.

3. Christ himself gave all the Commandments to Moses, for our "fathers did all drink of the *same spiritual drink*, for they drank of that spiritual ROCK that followed them, and that ROCK WAS CHRIST."

1 Cor x. 4. He, therefore, *had a supreme right* to *modify* the *Ten Commandments*, and all other commandments given to Moses and the Patriarchs, so as to *adapt them* to the Gospel dispensation of love and mercy.

4. He was charged by the Jews with doing those things "*which (were) not lawful to do on the Sabbath days.*" Luke vi. 2. But he vindicated his acts by declaring, that "he, the Son of Man, IS

LORD *even of the SABBATH day.*" See Matt. xii. 8. Mark ii. 23-28. Luke vi. 1-5-9.

5. Brother, you therefore believe, that the *New Commandments* and sayings of Jesus supersede or go before the Old Commandments, and are the *true Rule of Faith* for his Church. And the Apostle testifies that JESUS "*blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way; NAILING IT TO HIS CROSS.*" See Col. ii. 14.

6. You therefore believe, that we, as a Church, cannot establish any practice *as an ordinance* amongst us, such as Baptism, the Communion of Bread and Wine, &c. &c., as are maintained by the Churches generally. Saint Paul declares: "I thank God that I baptized none of you but Crispus and Gaius." 1 Cor. i. 14.

7. Brother, you believe, therefore, that every *regenerated* soul IS FREE from the Law, though *not free* from *obedience* to the new commandments and sayings of Jesus. And you are determined to "stand fast in the LIBERTY *wherewith Christ has made us FREE.*" And to SEE, as Overseer, that this "glorious liberty" is unshackled in the churches. Christ Jesus declares "then" are THE CHILDREN free. Matt. xvii. 26; John viii. 36. And you are persuaded, that the doctrines on this *subject*, as contained in Chapter Eleventh, Part Fourth, of this our Church-Book are true. Are you so persuaded, &c.

TWENTY-FIFTH QUESTION.

HEAVEN, AND THE THRONE OF GOD.

1. Brother, do you believe that *Heaven is the*

Throne of God, because we are taught in the Holy Scriptures that "*Heaven IS*" the Throne of God. See Isa. LXvi. 1, 2. Acts vii. 49.

2. And as God is *Omnipresent*, or *everywhere*, see Psalm cxxxix. 7, 8, 9, so we believe, that, wherever GOD IS, THERE THE KINGDOM OF HEAVEN, AND THE THRONE OF GOD, ARE ALSO.

3. And, although "God," even Jesus, humbled himself, and took upon him the *form* of a *servant*, and became "lowly in heart" as a lamb, yet, you believe, *he never vacated his throne*, nor the *Kingdom of Heaven*, but was always "*in Heaven*," as he declared to Nicodemus.

4. His saying is: "*No man hath ascended up to Heaven* but HE that came down from Heaven, even *the Son of Man, which IS IN HEAVEN*." See John iii. 13. Observe, he declares to Nicodemus, that HE, "the Son of Man," *was then* "*IN HEAVEN*," whilst he was speaking to him.

5. And, therefore, you believe that the words "*I came down from Heaven*," are the same as when he said, "*I came forth from the Father*," John xvi. 28; and mean, that "*he came forth*" into the *outward* manifestation and "*form*" of a Man. But *inwardly*, Jesus was *still in Heaven*, which is *his throne*.

6. This, brother, was exemplified, when he let his *inward glory* shine through "*his flesh the veil*," in his *transfiguration* on the Mount, "*when his face DID SHINE AS THE SUN*, and his *raiment was white as the light*." Matt. 17, 2. Moreover, as by HIM *were all things CREATED*, and "*all things consist*" or are *SUSTAINED by him*, the "*DEAR-SON*," Col. i. 13-17, so *he then*, whilst on earth, *filled all things*. (See articles of Faith and Doctrine, No. 23.) Brother, are you so persuaded, &c,

TWENTY-SIXTH QUESTION.

ON "THE WRATH OF GOD" AND CREATURELY DEVILS.

1. BROTHER, you believe the SOUL-FELT and INSPIRING TRUTH of the Gospels, that "GOD IS LOVE." 1 John iv. 8-16.

2. And that the words "the wrath of God," so frequently used in the Scriptures, do not mean, *as some suppose*, that *there is wrath IN the Divine Mind*; because, if God should move himself to wrath, IN HIMSELF, he would be moved to wrath *everywhere*, because HE is INDIVISIBLY OMNIPRESENT:

3. But, *the wrath of God abiding on a man*, is the condition of all those *who are in unbelief* in Jesus, as He declares: "He that *believeth on THE SON*, hath *everlasting life*: And he that *believeth not THE SON* shall not SEE LIFE, but the WRATH OF GOD ABIDETH ON HIM." John iii. 36. Or it is the condition of those who are SEPARATED from JESUS, by the WITHDRAWAL of the operations of his Spirit; Gen. vi. 3. And *this wrath is the fallen nature in all things*.

4. And to be under, and *subjected to this wrath*, is that condition or state in which *every unregenerated soul, not awakened, exists*. As, saith the Apostle, "WE ARE ALL, BY NATURE, CHILDREN OF WRATH." Eph. ii. 3.

5. Our Lord himself thus declares the condition of those on whom "the *wrath of God abideth*." "YE are of YOUR FATHER THE DEVIL, (saith he,) and the *lusts of your father ye will do*. He was a murderer, from the beginning, and ABODE NOT in the truth, because there is NO TRUTH IN HIM"—

“for he is a LIAR and the FATHER OF IT.” See John viii. 44.

6. Brother, in this text you learn, that the devil is a CREATURE; that he was “a MURDERER from the *beginning*.” At which time he LIED, and *murdered the innocence* of Adam and Eve. See Gen. iii. 4, 5, 6. Also, he instigated *Cain* to slay Abel. And you learn, also, that *he is* a FALLEN creature, “for he ABODE NOT *in the truth*.” See Luke x. 18; Rev. xii. 7, 8, 9.

7. Brother, you, therefore, believe that “the devil and his angels” are *creatures*; having *form*, and *shape*, see Job ii. 1, 2, 3, 4, (*and not influences, or passions, or propensities, as some assert, although you believe he is the cause of all evil,*) and that (like the devil) *his angels are also* FALLEN creatures.

8. And you believe that the DEVILS *cast out of persons* by our Redeemer, were REAL CREATURES, who have the capacity of *occupying the smallest space*, as in the case of the man who had the “Legion;” Luke viii. 30; and all by the *power* through which he can be “transformed.” See 2 Cor. xi. 14, 15; Gen. iii. 1, 2. You believe, nevertheless, that Jesus has “*all power*” over the devil, and can “*bind*” and *loose him at his pleasure*. Rev. xx. 1, 2, 3; also i. 18. Are you so persuaded, &c.



TWENTY-SEVENTH QUESTION.

ON THE HOLY SCRIPTURES.

1. BROTHER, you believe in the Holy Scriptures of the Old and New Testaments, as now published

and acknowledged by the *Protestant* Christian churches. And, particularly in the New Testament. This Book contains the HOLY REVELATION given to the "beloved Apostle" John, in which we, as a church, have so much to be thankful for. Because, there we have revealed unto us the most clear and irrefragable truths, establishing the Eternity, the Divinity, the "Almighty" power, the Divine Glory, and the Majesty of Jesus the Eternal Son, the *only*, and very *eternal* "Alpha and Omega, the Beginning and the End, the First and the Last." And there he is declared to be the "Lord God of the Holy Prophets." See Rev. xxii. 6, 13, 16.

2. Brother, this glorious book is partly a "Revelation" of the CONSUMMATION and PERFECT-
TION of the CHURCH OF JESUS, TRIUMPHANT. For the Holy City New Jerusalem was seen coming down from God out of heaven. Rev. xxi. 2. Then it is declared, "Behold! the *Tabernacle* of God IS WITH MEN." Rev. xxi. 3. We then find, that "*without the city*" the wicked are "still" pursuing their wickedness. And we are exhorted in the following language: "Blessed are they that do HIS commandments, that they may have a *right* to the TREE OF LIFE, and may *enter in through the gates into the city.*" See Rev. xxii. 13, 14, 15. And we read "the GLORY OF GOD did *lighten* it, and THE LAMB IS THE LIGHT THEREOF." Rev. xxi. 23. For he, saith the Evangelist, "is Lord of Lords and King of Kings." Rev. xvii. 14. Amen! Hallelujah!

3. Brother, you *believe* that Christ Jesus will *finally* come to judge the world at the last day. But you *do not* believe in an *outward* coming of Christ Jesus, to set up an *outward kingdom* upon earth, and to dwell here *bodily*, as he did at Jerusalem, which is by some called the Millenium, or that there

will be an *outward* "New Jerusalem" with "walls" and "gates." These "*walls*" and "*gates*," you believe, are *walls and gates of security, against any wicked, unclean or unbelieving person entering into the Church triumphant.* And that such only will be admitted "who do HIS commandments," and walk in HIS LIGHT. For "THE LAMB IS THE LIGHT THEREOF."

4. And we exhort you, as one who is to be appointed [an overseer], that you faithfully admonish all those who are led to speak of the Prophecies of the Old or of the New Testament, not to give utterance to their feelings unless *impelled* by the *Holy Ghost to speak.*

5. OUR WORK, brother, as a church, is (as *instruments in the hands of Jesus*) to warn men "*to flee from the wrath to come,*" and by the POWER OF HIS SPIRIT TO CONVERT SOULS TO A LIVING FAITH IN HIM. Also to gather the *true children of Jesus* into *one fold*; this is our work, and not that of *meddling* with the holy predictions. Brother, are you thus persuaded, &c.

Note.—When a minister is ordained, the words [a minister] are to be substituted within the brackets.



TWENTY-EIGHTH QUESTION.

1. Brother, *are you persuaded and do you believe* that the *foregoing questions which have been put to you* are the doctrines of our Lord and Saviour Jesus Christ, *and are the doctrines of this Church?* And are you determined to support them, *by Divine aid?*

2. And, brother, *you further believe the doctrines* are true as written and published in the first edition of our Church Book, entitled "Doctrines and

Faith of the Church of the Eternal Son.” And in which the aforesaid twenty-seven “Questions” are embraced.

3. And you declare yourself in full unity with the doctrines contained therein, and you do promise, through the **HELP OF JESUS**, to *faithfully support them*, and with all your *might, mind and soul*, use all the gifts that He has given you, to convert the never-dying souls of men; so that their souls may be set at *full liberty* from **INNATE** sin and wrath, consequent on the fall of Adam. And so that they may *enjoy the unspeakable love of JESUS in this life, and the glory of his “everlasting kingdom” to all eternity*. Brother, are you so persuaded, and do you thus believe? I am so persuaded, and I do thus believe without reservation. Amen.



FORM OF CONFIRMATION.

1. After the foregoing *interrogations* have been put to the candidate, contained in the *Twenty-Eight Questions*, He and the Convention (and the Audience) shall **KNEEL DOWN** in fervent prayer.

2. And this shall be the *position* of all our members, when praying in our meetings of worship. Because, it is recorded in Saint Luke xxii. 41st verse, that Jesus himself, “the **TRUE GOD** and **ETERNAL LIFE**” *kneeled down* and prayed.” And we are bound to follow *him*.

3. Saint Stephen followed him, and *kneeled down*, and prayed. And Saint Peter, and Saint Paul *kneeled down* in prayer. See Acts ix. 40, and xx. 28. Again, Saint Paul, and *all* that were with him, “*kneeled down* on the shore, and prayed.” See Acts xxi. 5.

4. We therefore *prostrate* our “vile Bodies” before JESUS, our “*Almighty*” and holy Redeemer, to whom “every knee should bow.” Phil. ii. 10.

5. When the congregation have kneeled down, the brother who presides over the Convention, or the Chief Overseer, if present, shall then offer the following prayer :

6. [*Note.*—The words *O Jesus!* are to be pronounced *fervently* and slowly in this prayer, and dwelt upon with adoration and reverential awe, because “his *name* is holy.”]

PRAYER.

1. We prostrate ourselves before thee, O Jesus! Thou “Wonderful!—Counsellor!—Mighty God!—Everlasting Father!—and Prince of Peace!” Thou who hast declared thyself to be “the First and the Last,” even “the Lord God of the holy Prophets.” Thou who hast “created all things that are in heaven,—and that are in earth,—visible, and invisible:—Whether they be thrones, or dominions, or principalities, or powers—ALL THINGS WERE CREATED BY” THEE “and FOR” THYSELF. For thou, O JESUS! THOU art the “ONLY” “TRUE GOD!” and thou art the “ETERNAL LIFE!”

2. We bow ourselves before THEE, our “Lord, and our God,” in all humility and thankfulness. Because THOU HAST in thy infinite—adorable—and unmerited mercy, REGENERATED our immortal souls, and hast ADOPTED us as THY CHILDREN. Thou hast sealed us, O Lord! with thy Holy Spirit of Promise, until the final day of the redemption of our bodies, and unto all eternity.

3. Thou, O Jesus! our Immanuel, wert IN HEAVEN, even whilst thou didst sojourn in the "veil" of flesh, among us upon earth. Thou didst then, O Jesus! our Saviour, declare that "No man hath ascended up to Heaven, but HE that came down from heaven, even the Son of Man which is IN HEAVEN."

4. O Jesus! our Saviour and God, by this we DO KNOW that thou wert STILL IN HEAVEN, "*all-glorious*," whilst thou didst tabernacle amongst us upon earth, in "the form of a servant." Thou didst let *this thy inward glory* shine out in thy transfiguration on the mount, when "*thy face did shine as the sun, and thy raiment was white as the Light!*"

5. And although thou didst take upon *thee* this FORM of a *servant*, and became "a SON-BORN," and a "CHILD GIVEN," yet thou, O Jesus! wert still "the MIGHTY GOD, and the EVERLASTING FATHER," as thou didst declare to thy Prophet Isaiah.

6. Thou, O Jesus, art the same *eternal* "God" and "Saviour" who declared "*Before me there was no God formed, neither shall there be after me. I, even I, am the Lord, and besides ME there is no Saviour.*" For thou, O Jesus, art our *only* Saviour! Thou art the uncreated, "Eternal Life," the "I AM," and "the HOLY ONE."

7. And thou, O Jesus! our Lord and our God! in thy *immeasurable* love and mercy, and according to thy "*Eternal Purpose*," didst veil thy majesty and glory in our flesh, and thus thou didst become a MEDIATOR *between thy creature man*, and "the wrath of God," even "*the worm that dieth not, and the fire that is not quenched.*"

8. And thou, O Jesus! didst condescend to bear our *infirmities*, and didst humble thy holy person,

even to the death of the cross, and thou didst there, BY THYSELF, O Jesus! our Saviour, Purchase us—Atone for us—and Redeem us with the holy and atoning “Blood of thy cross,” even with that blood which flowed from thy holy hands, and feet, and side on Mount Calvary. For “*there was NONE TO HELP*” THEE, O thou God of our salvation. Hallelujah!

9. Thou, O Jesus! art “THE LORD OUR RIGHTEOUSNESS.” And *without thee*, O God! we “can do nothing,” for thou art our only good, and only God. And “there is none good BUT ONE,” and that eternal “HOLY ONE,” O Jesus! “our Lord and our God!” is thyself.

10. And, therefore, O Lord! we *pray* unto THEE and *supplicate* THEE for all that IS, or *can* be called good, or holy—for thou, O Jesus! art the Power, and the “*true* Light which lighteth every man that cometh into the world:”

11. Which convicts our souls of sin; and which causes us to mourn for peace and consolation, and which gives us *rest* for our souls.

12. Thou, O Jesus! art HE who only and *alone* can help the mourner. It is thy Spirit of holiness and of power which gives us strength to pass through the difficult and *strait* gate, and narrow way of *anguish* and distress, which leadeth unto life.

13. For thou, O Jesus! didst tread “the wine press alone,” and didst pass that way before us, and *for us*. Thou hast been “tempted like as we are.” Thou hast felt the anguish of despair as *we feel it*, before our redemption is consummated, and our souls are set at liberty, and made free by the new birth. Thou, O God! didst feel *this anguish* and *despair* for all who *have* died, or *may* die in thy love, when thou didst cry on the cross, “My God!

my God! why hast thou forsaken me?" For thou hast been "in all points tempted like as *we are*, yet without sin."

14. Thou, O Jesus! in thy infinite love, didst pass through the *mysteries* of redemption *for us*, "by a new AND LIVING WAY which" thou hast "consecrated through the veil, even thy flesh:" O thou ETERNAL SON! and Holy One.

15. For thou, O Jesus, WERT "GOD," "MADE FLESH;" and thou didst "ascend up" "into glory," where thou wert "BEFORE;" and, therefore, thou canst succor and redeem us. Glory be to thy name! Amen!

16. And we glorify *thy name*, O Jesus!—thou ETERNAL LAMB, "Almighty!" Amen! Because thou hast revealed to us, that thy "OWN ARM brought salvation unto" thee, "and there was *none to help*" THEE! when thou didst suffer and die on the cross, on Mount Calvary. (Hallelujah!)

17. For thou, O Jesus! art "God," and GOD ALONE! (Hallelujah!) And, therefore, thy servant Paul declared in thy Holy Spirit, "Feed the Church of God which he hath purchased with his OWN blood." Hallelujah!

18. And, now O Jesus! we humbly supplicate THEE, because we *know* and feel that thou art the "*only Potentate*," the God of all "Gods!" and "Lord of all Lords," and "King of all Kings."

19. We humbly supplicate THEE to *Bless* our Brother, who is about assuming the Holy office of Chief Overseer of the Church of THE ETERNAL SON, which is THY OWN CHURCH. O Jesus! be pleased, we supplicate thee, to *Bless him with wisdom*: even with *the abiding witness* of thy Holy Spirit. Amen!

20. And, O Jesus! do thou *shield* and *deliver* him from all temptation and evil. Amen!

21. Do thou send him forth in the power of thy Spirit, so that he may, *as thy instrument*, bring forth *much fruit* to the honor of thy glorious name, in the CONVERSION of many immortal and never-dying souls of men. Amen!

22. O Jesus! do thou make thy ABODE *in him*. Amen! And thus bless him with *thy own self*, according to thy promise: even with the true Bread and living Bread of Heaven; for thou, O Jesus! art "that Bread of Life." And thus fill him, O Jesus! with *thy fulness*, so that he may *feed thy own Church*, O God! "which thou hast purchased with THY OWN BLOOD." Amen!

23. And finally, O Jesus! when our Brother shall come BEFORE THEE, to give an account of his stewardship, "at the last" great "day," when thou shalt "SIT UPON THE THRONE OF THY GLORY!" may he not, at that hour, be found wanting, as *thy steward*. Amen!

24. And may he, as one of thy *never perishing children*, receive the joyful welcome of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Amen!

25. Thou, O Jesus! art *inscrutable* in thy "Majesty," and *unsearchable* in thy wisdom.

26. For thy Holy body, O Jesus! which suffered, bled, and died on the cross, on Mount Calvary, was *subdued by thy omnipotence* unto thy all glorious and eternal "Image;" shining with *light ineffable*, which no man can behold, *and live!*

27. THOU ART THE ETERNAL ROCK OF AGES! Thy *omnipresence* places and thy *omniscience* presents *the whole progress of eternal duration*, NOW, and FOR EVER, before thy view.

28. We bow ourselves before thee, O Jesus! our

Lord, and our God! in humility and adoration! And worship *thee*, who art the *only living* and “TRUE GOD,” now, henceforth, and for evermore. Amen!

29. And, notwithstanding the *infinitude of thy greatness*, O Jesus, our Saviour! thou didst ASSIMILATE thy *eternal Image* and person with “the *form of a servant*,” thou wast “MADE FLESH” for our salvation; and thou didst condescend, O thou “High and lofty one,” in thy lowliness and meekness, to be Born of a virgin, in a *manger*, at Bethlehem, Judea. For thou, O Jesus! our God, art love.

30. And thou didst, *then*, declare thy Eternal, yet “*new name*,” unto us, according to thy “*eternal purpose*,” even the Holy name, JESUS! Hallelujah!

31. And it is in this, thy *own* holy name, that we approach thee—“a name which is ABOVE *every name*.” Hallelujah!

32. And *glory be to thy holy name*! O Jesus! that thou hast *adopted* us as *sons*; that thou hast called us THY CHILDREN. Amen! And we can, therefore, call thee “Our Father, which art in Heaven. Hallowed be thy NAME!” Amen.

33. For thou, O Jesus! didst declare, “I am Alpha and Omega, the Beginning and the End; I will give unto him, that is athirst, of the fountain of the water of Life *freely*. He that overcometh shall inherit all things. And I will be HIS GOD, and he shall be MY SON!” Hallelujah!

34. Therefore, O Jesus! thou art *our* “God,” and *our* “Father, even our ‘EVERLASTING FATHER,’” as thy Prophet Isaiah declared, because WE ARE THY SONS. Hallelujah!

35. And, according to thy glorious promise, we SHALL be “*kept*,” and shall “NEVER PERISH.” Neither shall any man pluck us out of thy Holy hand. Hallelujah!

36. O Jesus! our Father, and our God, extend,

we supplicate thee, thy protecting arm of power *continually* over this thy Church! Amen! Lord Jesus.

37. *Inspire it with an imperishable faith*, and an *unceasing* belief, that thou, O Jesus! the “CHILD BORN,” and “SON GIVEN,” art “Wonderful!” “Counsellor!” The Mighty God! The Everlasting Father! The Prince of Peace! “Amen! Amen!”

38. O Jesus! thou HOLY ONE! we worship and adore *thee!* as “all the Angels” *do worship* and *adore thee*; and as all the *ransomed souls* in thy Kingdom *worship thee*, the “true God” of their salvation.

39. We, therefore, give thee honor and glory, thanksgiving, and adoration, and praise! And, in the language of thy servant David, repeat: * “Thine, O Lord! is the *greatness*, and the *Power*, and the *glory*, and the *Victory*, and the *Majesty!*” †

40. For ALL that is *in the heaven*, and *in the earth*, IS THINE. ‡

41. *Thine is the Kingdom*, O Lord! § And thou art EXALTED *as head above all.* ||

42. Both riches and honor come of thee, and thou reignest over all henceforth and forevermore, “without end!” Amen!

Note.—Wherever the words *Amen*, or *Hallelujah*, occur, in the foregoing prayer, the whole of the members (and the audience) shall utter or ejaculate the words. They are not to be uttered by the person who is praying. Those who have copies of our Church book, at the time, will know *when* to utter those words.

Note.—In paragraph 19th, the words *State Overseer of* are to be substituted for the words “Chief Overseer of” when a State Overseer is ordained.

* 1 Chron. xxix. 10, 11, 12.

† Matt. xxviii. 18.

‡ John xvi. 15; Col. i. 16.

§ Luke i. 33. || Col. ii. 9, 10.

And if a minister is ordained, the words *a minister of* are to be substituted. ¶ There shall be *no alteration or amendment* in the foregoing prayer.

ORDINATION, OR CONFIRMATION.

AFTER the prayer is ended, the Elder elect shall continue to kneel; and the Chief Overseer, if present, or the Brother who presides over the Convention, shall lay his right hand on the head of the Elder elect, and shall be followed by three or four ministers and elders present, when he shall say, aloud:

2. "In the NAME of the LORD JESUS:" We, and this *Convention*, confirm and ordain thee [the Chief Overseer, or Presiding Elder of the Churches of 'The Church of the Eternal Son,' in the United States of America]. And may the Holy Spirit of the Lord Jesus *rest and abide* upon thee! Amen! The Overseer, or member ordained, shall then rise from his knees. And the Convention shall then sing the hymn: "Jesus, Eternal Son, give ear;" and, at the termination of the line, "O, sanctify thy Overseer!" there shall be a slight pause—and the Convention shall say, Amen! After the hymn is sung, the Overseer shall then receive the congratulations of those around him. [When a minister is Ordained, the same *Hymn* is to be used, but substituting the word Minister for Overseer.]

3. The following certificate of appointment shall then be given to him, signed by the presiding elder or officer of the Convention, and the clerk thereof; and witnessed by two or three witnesses: when he will be duly and fully APPOINTED to take charge of his great and responsible duties.

4. The Convention shall then appoint the committee to take charge of the *proceedings of the Convention*, and shall then adjourn sine die.

5. And these Conventions shall, in no instance, ORIGINATE or *transact* any other business than *that* for which they were convened—namely, *the election of a Chief overseer, or of a State overseer*: And this clause shall not be altered or amended.

Note.—When a state elder is confirmed, these words are to be substituted within the brackets, [*a State Elder of the Church of the Eternal Son, for the State of —, in the United States of America*;] or, if a Minister is ordained, [*WE and this congregation ordain thee a Minister of the Church of the Eternal Son, and of the everlasting Gospel of our God and Saviour Jesus Christ.*] Amen!



CERTIFICATES TO THE CHIEF ELDER AND STATE ELDERS.

This is to certify, That, at a Convention of Delegates from all the Quarterly Meetings, in the
held at on the in the
year of our Lord, for the purpose of
electing a to preside over “The
Churches of the Eternal Son,” in the

The Convention being organized according to discipline, proceeded to ballot for Candidates for the office, when those, having the three highest number of votes, were selected according to rule. After which the Convention proceeded to ballot for ONE candidate for the office of [*Chief Elder*]. After counting the votes, our beloved Brother had the highest vote, and a *majority vote* of the Con-

vention over the three candidates, and was duly chosen [Chief] Elder *elect*, of the CHURCH OF THE ETERNAL SON, in the

And, after being duly questioned, by the Convention, on the leading points of the doctrines of "the Church of the Eternal Son," comprised in the Twenty-eight Questions contained in our Church Book, Part III., Chapter 6th, he declared that he was fully persuaded of, and did fully believe, all the doctrines contained therein without reservation. And being further questioned relative to his belief in the Doctrines contained in our Church Book, *generally*,—In the first, second, third and fourth parts thereof; That is, in the Introduction; the Address; the Title of the Church; and the Explanation of the Title; and the Articles of Faith and Doctrine, and the Arguments, and the several Articles under the head of Organization of the Church; and the Illustration of the Faith and Doctrine of the Church of the Eternal Son;—He declares himself a full believer in the Doctrines contained therein. We, therefore, commend him to the *Brotherly love and care* of the members of this Church throughout the

And the Local Overseers of the *individual* churches, throughout the (wide) circuit of his duties, WILL SEE that his TEMPORAL WANTS ARE SUPPLIED; and that his *traveling expenses* are paid; and that he is otherwise aided in his highly responsible office of OVERSEEING the churches faithfully and with vigilance, so that all the Doctrines of this Church and the Discipline are observed and maintained inviolably by all its members. And he is herewith authorized to oversee all the churches in the

And to see that the [*State Elders*], in particular, discharge their duties, and are in *full Faith and Belief* in the Doctrines of this Church, in their preaching and exam-

ple. He shall visit each [State, where a Church is established, *at least once a year*]; and correspond, as often as practicable, with the Elders of the States. And he shall carefully preserve the *Letters* of his *Correspondents*, and *duplicates* of his *own letters to them, all of which* he shall hand over to the [General] Conference to be preserved by that body. (He shall call, with the advice of a majority of the State Elders, a *General Convention*, upon *emergent* occasions, and shall SEE that the Annual [Conferences of the States are duly organized and attended; and that the General Conferences of *all the States* are duly held]. And that the *individual Churches are DULY ORGANIZED* by the State Overseers.) And, in the name of JESUS, the Eternal Son and “TRUE GOD,” may the work of the Gospel prosper in his hands! And may “the Grace of our Lord Jesus Christ” (Rev. xxii. 21), rest and abide upon him. Amen!

(Signed)

***** , President
of the Convention.

*** ***** , Clerk.



Witness:

**** *****.

The foregoing certificate is to be signed by the presiding officer of the Convention, the clerk, and three or more Elders, or delegates.

The above certificate to the Chief Elder will answer for the CERTIFICATE TO THE STATE ELDER, by *substituting* and *omitting* the following words as they occur in rotation. Those words within the *square* brackets, are to be *substituted*, and those within the *curved* parentheses *omitted*. Thus:—for Chief Elder substitute [State Elder] [State], omit (“wide”), substitute [Local Overseers] [Church in the State once *in three months*], [Annual

State]; omit ("He shall call, with the advice," &c.;) substitute for "Conferences of," &c., [State Conference is duly organized and attended.] The Brackets must be omitted in the *written* certificates to the Elders.

The State Elders chosen by each State, or District, shall be examined by the *twenty-eight Questions*, and confirmed or ordained in like manner. Also, such of our traveling ministers, or others who may *desire* ordination;  *but in no case* shall the *liberty* of any Brother be infringed upon, who is called of the Lord to preach the Gospel *without* the *form* of ordination, or of a certificate: *His authority shall be the same as if formally ordained.* For we maintain as a Church, that each and every Brother *must implicitly obey* the *leadings* and *directions* of the Holy "Counsellor," without any *human* control; and "go forth," and preach the Gospel, as HE, the Lord, may dictate. AND THIS LIBERTY OF ACTION, TO OBEY THE "VOICE" OF JESUS, SHALL NEVER BE TAKEN AWAY from a brother, nor shall it be in any way *contravened* by any *future act* of this Church, either by the way of *amendment*, or of a *new Article*:  For we are determined, through the help of Jesus, that *he himself* shall REIGN SUPREME in this Church.

CHAPTER VII.

THE STATE OVERSEERS, OR ELDERS.

1. The State Elders shall be chosen by a Convention of THREE DELEGATES from *all the Quarterly meetings* IN THE STATE. But in no

case shall a Local Overseer of a *particular* church be created a delegate to these Conventions held, to elect an Elder.

2. The State Convention shall proceed to Elect, Question, Ordain, and Confirm the State Elder *in the same manner* as the Chief Overseer, or Elder, is Elected, Ordained, and Confirmed. The *candidates* shall be men who have the *evidences* of the Holy Spirit abounding in *their lives and actions*; they shall know their *duty*, BY A DIRECT TESTIMONY, from the Holy Spirit, even the voice of Jesus! John xiv. 26, xv. 26.

3. THE INCEPTIVE ORGANIZATION of a State shall be as follows:—Three or more distinct churches shall compose a Quarterly Meeting. When ONE is established in a State, it shall proceed immediately after its organization, to elect and confirm a State Overseer or Elder (PRO TEM.), *according to discipline*, for ONE YEAR. And he shall be elected annually, until six or seven Quarterly Meetings are established. They shall then elect Delegates to a State Convention, which shall Elect and Confirm an Elder or Overseer, for *five years*.

4. The State Elders, or Overseers, shall have the general oversight of the churches of the State, under their care, and SEE, like the Chief Elder, that *all* the doctrines of this Church are faithfully adhered to, and maintained by the Local Overseers, and the ministers and the members generally. And they shall see, that the spiritual duties of the churches are conducted with ZEAL AND FERVOR, and “IN THE HOLY SPIRIT,” in accordance with the doctrines of the Church of the Eternal Son, laid down in our Church Book.

5. They shall promote *peace* and *harmony* in the churches under their care; they shall arbitrate between contending parties, if such should arise;

and if *love* cannot prevail, they shall SEE that the offenders are suspended from membership, according to discipline. They shall see that the INCEPTIVE organizations, and the NEW CHURCHES, REPORT to the Chief Elder, and to themselves. And these *reports* shall be *carefully preserved*, and handed over by him to the Annual *State Conference*, for safe keeping. ¶ No *Inceptive* or *fully* organized Church will be recognized as a branch of the Church of the Eternal Son, unless it thus report.

6. They shall SEE that the SPIRITS of the Prophets are SUBJECT to the Prophets, and that the Doctrines and Rules laid down in the Address, Chapter X., are strictly adhered to, and that *all* who have the gifts of preaching, exhortation, or prophesying, or prayer, *may exercise their various gifts*, as Jesus giveth them *ability*. This is the chief duty of the Elders. And it *behoveth them* to SEE that all the members who have *spiritual gifts*, *do employ them with "zeal"* and "*fervor*;" so that they may always keep in view THE SALVATION OF IMMORTAL SOULS as above all other considerations.

7. The Elders will, therefore, SEE that no Brother, in this glorious work of the Gospel, assume any *authority* over another; "For ye can all preach, or prophesy, one by one," saith the Apostle, "that all may hear, and all be comforted." 1 Cor. xiv. 31. It shall be the duty of the State Overseers, or Elders, like the Chief Overseer, to travel through the section of the country, over which they have jurisdiction, and establish churches, and see that the churches already established are *duly organized*. They shall visit each regularly organized church *at least* ONCE in three months; and endeavor to visit, or attend each QUARTERLY MEETING in the State. The State Overseers shall hold their office for a term of FIVE YEARS.

CHAPTER VIII.

THE MINISTRY.

1. SUCH of our Ministers as are *called of the Lord* to travel into distant districts, for the promulgation of the glorious Gospel of our Lord and Saviour Jesus Christ, and to *establish churches*, in the NAME OF JESUS, according to the rules of the Church of the Eternal Son, *shall*, on application to a regular Monthly meeting, (if a majority of the meeting so decide,) receive a recommendation to the next Quarterly meeting for a *certificate of confirmation*, after he has been duly interrogated *by the Monthly meeting* through the twenty-eight Questions. Part III., Chap. VI.


2. And, if the Monthly meeting decide against an applicant, he may appeal from their decision to the Quarterly meeting, or to the highest tribunal of this Church in the State, namely, the Annual State Conference, whose decision *shall be final* in all cases of appeal, unless the State Conference should, in their wisdom, refer the matter to the General Conference.


3. When a Monthly meeting has granted the recommendation, it shall be carried up to the *next* Quarterly meeting; and if a majority of the Quarterly meeting so decide, the certificate shall be given to the member, after he has been duly confirmed, or ordained according to rule. See *Form of Confirmation*, Part III., page 181. Although education and eloquence are commendable, the WANT of these in an applicant *shall be no bar* to his obtaining the following CERTIFICATE.

4. This is to certify that our beloved Brother A— B— of the Quarterly meeting of “The Church of the Eternal Son,” in ———, in the county of

——— and in the ——— of ———, has been *duly examined*, by his Monthly meeting, through the **TWENTY-EIGHT QUESTIONS**, in our Church Book, Part III., Chapter VI. And further, on being questioned by this meeting, declares himself a *full believer* in the *doctrines contained in said book* generally. We, therefore, *commend* him to the *Brotherly love and care* of the *members of the Church of the Eternal Son*, (and to *all* who love the truth as it is in JESUS,) as an ordained Minister of the “Everlasting Gospel” of our **LORD AND SAVIOUR JESUS CHRIST**. And he is **HEREBY AUTHORIZED** to *establish churches* according to the **RULES** contained in our Church Book; furnishing each church with a copy of our Church Book as early as practicable, containing the *Rules*. In the **NAME OF JESUS**, the “**ETERNAL SON**” and “**TRUE GOD**,” may the *work of the Lord prosper in his hands*. Amen!—*N. B.*—These certificates are to be signed by the *clerk* of the Quarterly meeting, and by *three*, or more, *church* overseers, or ministers; *each one*, if practicable, should be a member of a distinct church.

5. **WE WISH IT CLEARLY UNDERSTOOD**, that the **OBJECT** of the above *certificate is to satisfy those strangers*, amongst whom a Brother may be *led*, that he is a Minister of the Church of the Eternal Son. And we recommend our Ministers generally *to obtain one*. If a Minister is led among *strangers*, they will *then* have confidence that *his acts* are sanctioned by this church.

6. **NEVERTHELESS**, any member *who has spiritual gifts*, is **AT LIBERTY** to go wherever **JESUS** may *direct him*, with no other certificate than the *power of the Holy Ghost*.  We discard all *bondage* in this church; and **THIS LIBERTY** of obeying the

immediate impulses of the Holy Spirit to travel, or go forth, *at any moment*, in the cause of TRUTH, shall NEVER BE TAKEN AWAY FROM ANY MEMBER OF THIS CHURCH by any future law, or amendment:  [Neither shall any alteration be made in the doctrines or rules of this church, but by a majority vote of all the churches, over *three-fourths*, in convention, for that purpose.]

7. Our ministers and members shall bring with them a convenient copy of the Holy Scriptures, at the time of our meetings, for worship: because our *Halls* for divine worship are to be *unchangeably* constructed WITHOUT *pulpits, reading-desks, galleries or high seats*, (witness those which have *crept* into the Quaker church): Therefore, all of our Ministers or members must have their *own* Bible to refer to.

8. OUR HALLS FOR WORSHIP are to have four sections, gradually rising from a space in the centre, as laid down in the plan, in this our Church Book. This will enable *the audience* in every part of the Hall to see the speakers without changing their positions, and afford all our brethren in any section, an opportunity to speak to, and face the audience.

9. The Quarterly meeting shall appoint a committee to supply the poor *of our church* with a copy of the Holy Scriptures. These copies shall be printed under the direction of a committee appointed by the General Conference; which committee, under the direction of the Conference, shall, also, see that the standard works on our faith and doctrines are published, and disseminated. As many errors have occurred in the *Division* of the Holy Scriptures into Chapters and Verses, and in the Punctuation, by which their true meaning is perverted, it shall be the duty of the General Conference, at its *first sitting*, to appoint a

committee, (to be composed of the Chief Elder and several capable men,) who shall deliver unto the next General Conference, for their approval, a copy of the Holy Scriptures, corrected and revised: so that the division of the chapters and verses, and the punctuation, shall accord with the doctrines and faith of the Church of the Eternal Son; but there shall be no alteration made in the wording: If there are *indisputable* errors in the *translation*, they shall be put on the margin, and referred to.

10. The following errors, in the present *division* and accentuation of the Holy Scriptures, will be sufficient as an example: In 1st Timothy chap. vi. the 15th verse commences and reads, "Which, in his times, he shall shew, *who is* the blessed, and only potentate," &c. The division should be at the word "*who*," so that the 15th verse should begin, and read: "15. WHO IS the blessed, and only potentate, the KING OF KINGS and LORD OF LORDS." The present division at the word "which" destroys the sense: it implies that Jesus will *shew* "in his times," *who is* (or *what being is*) the *only potentate*, whereas the meaning is that Jesus will *shew*, "*in his times*," whether *his commandments* have been *kept*; for *he himself* IS the only Potentate. See this division corrected, Quest. XI. No. 6, 7th paragraph. The 14th verse should, therefore, terminate at the word "shew;" and the stop, or colon, put at the end of it; and not as it is now divided and accented. Also the 7th chapter of the Epistle to the Hebrews should begin at the 4th verse of said chapter; the connection between the holy name "Jesus," in the 20th verse of the 6th chapter, and the 3d verse of the 7th chapter, would then be complete; the 1st and 2d verses of the 7th chapter are a parenthesis, and should be thus designated.

11. There are many other deficiencies. The second chapter of Revelation should begin with the 20th verse of the first chapter: as it opens the subject by the Lord Jesus himself. There are many errors in accentuation and punctuation, and in capital letters. We shall instance two of the latter. In Rev. xix. 16, where the *Word* is called "KING OF KINGS AND LORD OF LORDS," these words are in capitals, as they *should be*. But in the 17th chapter and 14th verse, when the *Lamb* is called "Lord of Lords," and "King of Kings," there is no such honor given to *him*; the words are in small letters as we have given them—these words should also be in capitals, for the WORD is the LAMB. The words "by himself," Heb. i. 3, should be in capitals, because they imply that his "OWN ARM brought salvation," as the Prophet Isaiah declares. In Rev. xxi. 23, the words "For the GLORY OF GOD did *lighten* it, and THE LAMB is the LIGHT thereof," should be marked as we give it. These intimations are sufficient.

12. If any of our ministers should be *counselled* by the Lord to speak on any special subject, which would require more time than could be allotted to them in our general meetings of worship, and where the exhortations and sermons must be very brief, they are recommended *to appoint a meeting for that very purpose*, when they can deliver their message without molestation. Our ministers shall be allowed to preach and pray (when invited so to do), in such churches as maintain the Holy Trinity and the Eternal Sonship; but they shall be accountable to this church, if they do not pray at all times *DIRECTLY to the Lord Jesus*, as in the *Ordination prayer*; and if they do not maintain our doctrines generally in their exhortations and prayers.

CHAPTER IX.

DIVINE WORSHIP.

MEETINGS—HOW CONDUCTED.

As all the members of this church profess to be led by the Spirit of God, so all the Brethren, who are led to preach, pray, or exhort, are at liberty to do so, but “one by one,” or one at a time; yet, when mourners are seeking salvation, or crying for mercy—then each member is to do his, and her duty, by speaking and praying to each mourner at the same time, even whilst the leading prayers and exhortations are going on. There should be *no cessation*: FOR “THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE,” saith Jesus. See Matt. xi. 12. Therefore, the singing of suitable “hymns with the chorus,” such as “Glory be to Jesus!” “I love Jesus, hallelujah!” “There is NONE like Jesus,” &c. &c., during the intervals of the leading prayers—(as in the Methodist Episcopal Churches)—is very effective and comforting to the mourners.

2. A large portion of the churches, at the present day, are encumbered with heavy debts. These debts are the result of *expensive edifices*, and a *paid ministry*. We have no *paid*, and no *settled ministry*. Neither do we approve, nor allow of any *school of divinity*, or of *theology*, for GOD hath often CHOSEN THE WEAK, the *foolish*, and the *base* things of this world, to confound the things that are mighty; so that *no flesh* shall glory in his presence. See 1 Cor. i. 26—29.

3. When a Brother feels the *Spirit of prayer*

upon him, he shall rise from his seat, and say aloud, so as to be heard by the congregation: "Brethren, let us pray!"—and then bow himself on his knees, unto Jesus; and as HE *dictates*, so pray. The Brother, by thus announcing his purpose, prepares the congregation for the act of prayer, so that all may kneel and join in at the same time. Any brother may call on another to pray, yet if a brother thus called on, *withhold*, the first brother shall not *repeat* the call, nor call on any other to pray, at that *interval*, because, we allow of *no leaders* in this church. *Jesus alone is our Leader and Counsellor.*

4. We allow our gifted women to *help* us by vocal prayer, in our select, or prayer meetings. This is according to the Scriptures, Phil. iv. 3; Acts i. 14: and to *speak to*, and pray with mourners of their own sex, especially, and to take them under their care immediately after conversion.

5. As we say, in the preface or introduction to this Book, page 12, "THE OBJECT of this church is, first, to awaken in the souls of men a *true belief* in the DIVINITY and *eternity* of Jesus, the Son of God;" and to persuade men to come to *him*, "the true God," so that they may become converted, or "born again" by the baptism of the Holy Ghost, and with fire: And to gather such, and all true believers into one Church, that there may be "*one fold* and *one shepherd*," even Jesus. John x. 16.

6. We, therefore, earnestly direct that all the members of this church, according to their gifts, keep THIS OBJECT in view, in and OUT of our meetings, and always to exhort and pray with those families or persons who may give them liberty so to do.

7. During the time of our meetings of worship, when the *power of Jesus* is manifested in the audi-

ence, and whilst the exercises are going on, it shall be the duty of such as have divine strength, to go forth through the meeting—and particularly amongst the unconverted—and in a *low tone of voice*, exhort them to repentance, and to *have faith in Jesus*, and endeavor to persuade them to come forward to be prayed for and conversed with at the *mourner's benches*, which shall be set apart for those who want counsel. When a person, who appears *indifferent* to the subject of religion, is questioned by a brother, or a sister, it should always be done under the direction and counsel of the Holy Spirit.

8. When a person is serious, or under conviction, or mourning to be comforted, the first INTERROGATIONS to be put to him, are: HAVE YOU ENJOYED RELIGION AT ANY TIME? Do you now enjoy the blessing? Do you belong to any church? What church do you belong to? What religion have you been brought up in? Have you been up to be prayed for before? The brother or sister will then know, how the mourners stand affected, and how they have been schooled.

9. It is much easier to bring the soul of an open sinner, who has made no profession of religion, into repentance, and into the New Birth, than one who has been schooled in *false doctrines*, or than one who is a "*lukewarm*" professor of religion. Such as these, have joined a church on *probation*, (which we do not allow,) after being *awakened*, or have become *full members*, without being *converted* by the baptism of "*the Holy Ghost, and with fire.*" We say, it is much easier to bring an *open sinner* into repentance and the new birth, than such as these: because such, *in addition* to the false doctrines they entertain, have imbibed a *notion* that they possess saving grace, because they are attentive to the

church *duties*, and the *ordinances thereof*; and, therefore, it is hard to *renew* such to sincere repentance, because the *prejudices* of education, and of *self-righteousness*, act as powerful barriers in the way of the soul's salvation.

10. It was so with the professing Jews. Jesus declared unto them: "The *publicans* and the *harlots* GO INTO THE KINGDOM OF GOD, BEFORE YOU," Matt. xxi. 31, 32.

11. This saying of our Lord, is another evidence that "the KINGDOM of God is WITHIN" the souls of regenerated men, as Jesus declares, Luke xvii. 20, 21. Saint Paul testifies that no unclean person shall inherit the kingdom of God; neither can they ever enter the Holy City, New Jerusalem: but are "*outside*" thereof." See Eph. v. 5, Heb. xiii. 4, Rev. xxii. 15.

12. Therefore, the meaning of the above saying of Jesus, is: that "*publicans and harlots*" are cleansed and made pure, are converted, regenerated or "*born again*," "*before you*;" (witness Mary Magdalen.) Such as these enter into *the kingdom of God WITHIN THEM*: where Jesus and the Father make their abode, as he saith: "We will make our abode with him," John xiv. 23. And the kingdom of God is *then* set up in the soul. He saith, in another place, "*I in them, and thou in me*," John xvii. 23.

13. THE SECOND INTERROGATION to be put to the unconverted mourner, is—Do you sincerely desire to have your soul converted, and to become a *child of Jesus*? or, if a backslider—do you desire *full redemption from sin*, and are you willing to have the blessing in *any way* the Lord may give it to you?

14. After the foregoing questions are asked, it

will be the duty of the brother or the sister to exhort the mourner to *trust in Jesus*, somewhat in this manner :

15. Brother (or Sister), you say you want religion ; you want to have your soul converted ! Well, Brother, “ there is no other name,” saith the Apostle, “ under heaven, given among men,” whereby we must be saved, than “ *the name of Jesus Christ of Nazareth,*” who was “ *crucified ;*” neither is there “ *salvation in any other.*” Acts iv. 10, 11, 12. Jesus saith, “ Come unto me, all ye that *labor*, and are *heavy laden*, and I will give you *rest.*” “ Take my yoke upon you,” saith Jesus, “ and *learn of me*, for I AM *meek and lowly* in heart, and ye shall find *rest* unto your souls : For my yoke it is easy, and my burden it is light.” Do you believe these words ? To which the mourner should answer, Yes.

16. Jesus declares, “ *Blessed are they that mourn*, for they *shall be comforted.*” Brother, you are here as a mourner. That *power* which has *awakened* you to a sense of your danger of eternal torment, and misery, and woe, where you would be forever separated from God, and all the holy angels, and forever from your friends and relations which have died before you, and have gone to glory, and eternal happiness—that *power* which has thus *awakened* you, IS THE POWER OF JESUS : it is the *Spirit of the Lord Jesus*, that NOW strives in your soul ; and, therefore, he says, it is a *blessing* thus to mourn, and to see your lost condition without the conversion of your poor never-dying soul.

17. Brother, *look* to Jesus ! he *can* and *will* save you *this day*, *this hour*, if you trust in him. He laid down his precious life *for you* on the cross ; yes, he died on Calvary’s mount to *redeem you*. Do you not believe it ? Answer—Yes.

18. He declares, "if any man thirst, let him come unto *me*, and drink;" yes, dear mourner, he will give you "the water of life *freely*." Jesus declares: "I am *the way, the truth, and the life*: no man cometh unto the Father, but *by me*." Do you believe this? Answer—Yes.

19. Therefore you must *look to* JESUS, and venture on his mercy: *pray unto Jesus*, Brother! because, he declares, "no man cometh unto the Father, but *by me*." Say: *Bless me, Lord Jesus!* and *forgive me my sins for thy own holy name's sake*. Say, *Lord Jesus! Bless me, a poor sinner*. All these prayers must be uttered *audibly* by the mourner, so that the *teacher can hear them*.

20. If the mourner has not faith, as is often the case, to utter this prayer, and to take the Holy name of Jesus on his sinful lips, he must be encouraged, by the declarations of Jesus and his Apostles. Say unto him: Saint Peter declares, "*Whosoever shall call on the NAME OF THE LORD, shall be saved*."

21. Now, Brother, the NAME of *the Lord* IS JESUS; and, if you would be *saved*, you must call on HIS *name*. Brother, now say, Bless me, Lord Jesus! and forgive me my sins for thy OWN holy *name's sake*! Do, Lord, for thy *own name's sake*!

22. Brother! say: Lord Jesus, *wash me*, and make me clean in the blood of thy cross!—say, O Jesus! thou hast died for sinners! I am a poor, sinful creature, as *thou knowest*. O God! thou hast died for all who will come unto thee! *I have come unto thee* NOW, O Lord! Say, Thou *knowest*, O Lord, that I cannot *make myself any better*, for thou art "the Lord, our righteousness," and "without thee I can do nothing!" Say, Lord Jesus! wash me IN THE BLOOD OF THY CROSS, and *clothe*

my poor soul with *thy righteousness*, for there is none good BUT ONE, and that "HOLY ONE" is THYSELF, O Jesus, my Saviour.

23. In this manner, words are to be put into the mouth of mourners, who, in many instances, have no *power* to pray; for they see their true condition *as sinners*, and feel themselves too *unworthy* to pray; and sometimes they are too ignorant to pray. One will say, *I cannot pray*. Then the praying brother must encourage the mourner after this manner:

24. Jesus declares, *All manner of sin* shall be forgiven of men, but the sin against the Holy Ghost. He declares, through the Prophet, "Though your sins be *as scarlet*, they shall be *white as snow*." "Though they be *red like crimson*, they shall be *as wool*." He declared to the penitent and dying thief on the cross: "*This day shalt thou be with me in paradise!*" Dear mourner, you can *trust him*: the thief *trusted* in him, and was saved! You *can* pray, if you *try*: and YOU MUST PRAY TO HIM, or *you will be lost to all eternity*.

25. Say, Lord Jesus, I am not *worthy* to name thy *holy name*. I am a *sinner altogether*, and come unto thee, *just as I am*, for help—help me, O Lord, to pray! *teach* me, O Lord, *how* to pray aright! *forgive* me, O Lord, a *poor sinner*, who has ventured on thy mercy, and cast off my load of sin, and give me a *new heart*. Thou hast promised the Holy Spirit to those who would ask thee for him; I have no *claim* on thee, O Lord, but *thy promise*, LORD JESUS!! Give me thy Holy Spirit according to thy promise, and O, dear Lord, *deliver* and *keep* me from the *power of Satan*.

26. O Lord Jesus, make me a *new creature*; I want to be a *new creature*; O Jesus, I want to be a *child of thine*.

27. O Lord Jesus! let me “pass from death unto life,” according to thy words, and be “born again.” O Lord Jesus! I want to be born again, to be born of God, *even OF THEE*. O Lord Jesus! make me *thy Child* by “the Spirit of adoption.”

28. O Lord Jesus! *increase* my faith, and take *all doubts* of thy mercy out of my heart; take away all doubts of thy mercy out of my heart; do, Lord! do, Lord!—now, Lord, let thy saving Blessing come; do, Lord! do, Lord!—Baptize me *now*, Lord, with the Holy Ghost, and with fire. Let thy Baptism come *now*, Lord! O let it come *now*! O let me be one of *thy lambs*, one of *thy sheep*, and I will then *follow thee*, O Lord! *my Jesus! my Saviour!*—and thee only! I will *follow thee*, whithersoever thou dost lead me, and *thee only*.

29. Bless thy name, O Jesus! Bless thy name for what thou *hast done* for me!—Glory be to Jesus!—O bless the Lord, O MY SOUL! for what he *has done* for me!

30. I WILL praise Jesus, *my Saviour*, for what he *has done*; I *love* him, and I WILL PRAISE HIM!! O Glory! Glory! Glory be to Jesus! Hallelujah to his name!

31. If the mourner prays in the foregoing manner, and with the first dawn of comfort and happiness, gives JESUS, the Saviour, the *glory* and *praise*, HE will soon comfort him *more fully*, by a more glorious evidence, and perfect his work by the *instantaneous* NEW BIRTH of the soul, and the Holy gift of the Comforter himself. Amen, Lord Jesus!

32. We allow such as are “Born of God,” and are in *full faith* with us, if they are not members of our church, to speak or pray in our meetings of worship. They who can say that the MAN “JESUS is the Lord—by the Holy Ghost,” 1 Cor. xii. 3;

and who worship him as their only God and Saviour ; and who believe in the *immediate* operations of his Holy Spirit as we do, are welcome to speak and pray in our meetings of worship.

33. But if *any person* should advance doctrines *contrary to our faith*, in our meetings, and *distort* the truth ; or should obstruct, or hinder the operations of the Spirit in its various unfoldings amongst us, such as *singing* or *shouting* the praises of Jesus, or *otherwise*, as is *manifested* at the *Camp* or *prayer meetings* of the Episcopal Methodists, during the seasons of revivals amongst them ; it shall be the duty of the *Overseers* to go to such, and mildly request them to desist. If they obstinately refuse, they shall be taken into custody *according to the civil law*, and removed from the meeting. We do not *seek*, nor *desire* persecution ; and therefore, *will not tolerate* any *unlawful act* in our meetings of worship.

34. If a *stranger* should speak more than once in our meetings, it shall be the duty of the Overseers to obtain his name, and inquire into his character as a *practical Christian*. The foregoing *precautionary* rule is *indispensable* in our church ; for, while our discipline gives the *largest liberty* to our members, it also *opens a door* for the *intrusion* of such as are “unlearned” in the ways of true “godliness,” and whose lives are not consistent with their religious professions.

35. At the hour appointed for divine worship, any brother who is “in the Spirit,” (Rev. i. 10 ; Matt. x. 20 ; Eph. vi. 18,) is at liberty to open the services by singing, prayer, or exhortation ; and as our Lord *commands* us to use *brevity* in our devotions, (Matt. vi. 7,) we, therefore, hope none will *consume the time* of our religious exercises in *vain* displays

of *oratory*, or *metaphysical definitions*; but we exhort all to speak and pray and sing in the "*demonstration of the Spirit and of power*;" for our "*faith should not stand in the wisdom of men, but in the power of God.*" 1 Cor. ii. 4, 5.

36. We cannot appoint any particular *hour* for the closing of our *day* meetings. They shall be closed by singing the Hymn: "Jesus, from whom all blessings flow." This can be done by any brother. But if the singing of the hymn is *premature*, and another brother "hath a revelation," and is desirous of saying a word for his "Master," he may do so. 1 Cor. xiv. 30, 32. Our night meetings shall be closed at the hour of TEN O'CLOCK, and we exhort the Local Overseers to see that this rule is observed as near as practicable; for the best members of a church are frequently dependent on their daily labor; and some are helps in families, and it is requisite that *they* should be at home early. During the seasons of great revivals in our meetings, they may be continued without intermission from 10 o'clock A. M. until 10 o'clock P. M. At such times, the brethren shall be careful to *relieve the labors of each other*, so that each may obtain nourishment and rest.

37. We believe in the Holy power which frequently suspends all *external* animation, and which entrances the children of Jesus. This glorious power Saint Paul experienced. He records, "Whether *in the body or out of the body*, I cannot tell. God knoweth." 2 Cor. xii. 3. Many of us, even whilst disconnected from all churches, have *felt this power*, and its sweet and heavenly influence, and the wonderful joy which has followed immediately afterward. This evidence has been manifested in many evangelical churches, but has been "*quenched*" in all, except the Methodist churches. When this holy

power is in our midst, those who are thus Blessed, will require no *external application*; they must be left under its holy influence. And they will often revive, rejoicing with “joy unspeakable and *full of glory*,” especially under the reviving Power of singing. We are thus particular to specify these holy operations of the Spirit; because many have been *thus held* for several hours; and their friends have been alarmed, not understanding the *source* and *tendency* of this operation.

38. We exhort our brethren and sisters to pray secretly and vocally with the mourner, *without ceasing*, until they obtain the “*spirit of prayer*.” This obtained, the Lord will soon work out the soul’s salvation. The prayers of the soul *thus Blessed*, are often *wonderful*, and the teacher need only say Amen, in response. The mourners must be continued with, until they obtain the joy and transport of the Holy Love of Jesus! when this takes place, they will not be *ashamed*, but will *generally* give Jesus the glory, in *loud transports* of praise. They must then be removed by the proper individuals to the converts’ seats, next the mourners’ *stand* or station, where they can pour out their souls as Jesus gives them utterance, (without molestation from the curious.)

39. When our members invite those under conviction to present themselves to be prayed for, they shall speak after this manner: *Fellow* “Pilgrims” to the grave and to eternity, you that are *weary*, “and *heavy laden*,” come to Jesus! He declares, “I WILL GIVE YOU REST!” Come *now*!—*rise up* and come forward, whilst there are *mercy* and *salvation* for you: come *now*!—come to the mourners’ benches, and we will counsel you, and pray with you as the Lord Jesus may help us; *rise up now*! and *come forward*!—*come forward*!

you may not have *another* opportunity. "TO-DAY," saith the Lord, "if you will hear his voice, *harden not your heart.*" Who will be the *first one* to come out on the *Lord's side*? Here comes one—two—three—&c.; now sing, Brethren, sing the *Invitation Hymn*,—there comes *another*.—By thus enumerating or naming the *number* which may approach *the station*, (for we have NO ALTARS in our church; we reject the word,) the congregation and members will then know how *the work* is progressing, and *others* will be encouraged to come forward likewise. As the mourners kneel down at the benches, they shall be *immediately* approached by those who have faith, and spoken to in language similar to that expressed in the foregoing pages.

CHAPTER IX.

CONVERTS THROUGH THE FAITH OF THIS CHURCH, AND APPLICANTS FOR MEMBERSHIP NOT CONVERTED AMONGST US.

1. All *white persons* who have passed from death unto life, and have been "born again," by the Baptism of the Holy Ghost and with Fire, through the *instrumentality* of a member or members of this church, IN or OUT of our meetings of worship, shall, (*as children of Jesus*, begotten through the faith of this church,) be *adopted at once as members* of the Church of the Eternal Son, if they desire so to become.

2. And they shall be *upheld* and *supported* in their *growth in grace* and the knowledge of the Lord Jesus, in the various dispensations of his gifts; and shall be instructed in a true understanding of

the doctrines contained in our faith and principles, as laid down in our church book; subject, however, to be *suspended, according to our rules*, if wilful offenders.

3. We do not *limit the age* of such as apply for membership, who are regenerated through us, as the instruments. The young shall become members of this church, because the young in years are more susceptible of divine impressions than those who are more advanced, or have become old in sin.

4. Saint Matthew records that when the chief priests and scribes saw "*the children* crying in the temple, and saying Hosanna to the Son of David! they were sore displeased." "And Jesus saith unto them, Yea: have ye never read, Out of the mouth of BABES and *sucklings* thou hast PERFECTED *praise*," Matt. xxi. 15, 16; so we as a church believe. Therefore, the Prophet Isaiah, prophesying of this Gospel event, saith, "The *child* shall die an hundred years old," (he means in grace,) "but the sinner being an hundred years old, shall be accursed." Isa. lxxv. 20. Because he is not "born again."

5. Yet we do not allow any person to have A VOTE in this Church *under* the age of SIXTEEN YEARS, and none shall become an overseer nor a delegate, under the age of TWENTY-ONE YEARS, unless with the concurrence of *two-thirds* of the members of the meeting to which he belongs.



QUESTIONS.

The following short questions shall be put to ALL APPLICANTS *without exception*, who HAVE NOT been converted, regenerated, or "born again,"

through the instrumentality of this church, or one of its members. And this rule shall never be *altered* or *amended*. The questions shall be put to them *after* they have handed in their *names* and *residence*, and *before* their names have been finally recorded by the clerk, in the Church book. Two weeks shall be allowed from the time their names have been IN PERSON handed in, until they become members. A committee of two Local Overseers and two members, shall be appointed to examine the applicant, through the following *Questions*, and report to the Church. In the mean time, if the applicant has not read our Church book, the QUESTIONS shall be handed to him for his consideration, before they are put. If the committee *report* that the applicant *believes* our doctrines and faith, according to the QUESTIONS, his name shall be recorded by the clerk, as a member of the Church of the Eternal Son, and the record announced to the congregation. At the end of each separate interrogation in the following questions, the applicant shall answer, I do thus believe.

SHORT QUESTIONS TO APPLICANTS FOR MEMBERSHIP.

Question I. Brother, do you believe that the WHOLE MAN—Christ Jesus of Nazareth—the SON of God—who suffered, bled, and died on the Cross on Mount Calvary,—He who is called the Humanity—Do you believe THIS MAN is *altogether* ETERNAL?

II. Do you believe that he “WAS, AND IS” the one only God and Saviour, as he declares to the

Prophet Isaiah—"Before me there was no God formed, neither shall there be *after me*. I, even I, am the Lord, and *besides me* there is no Saviour?"

Answer, I do thus believe. And do you believe in the Holy Trinity, and that the Eternal Father and the Eternal Holy Ghost dwelt *from all Eternity* in the PERSON of Jesus, the Eternal Son? And that Jesus, AS A SON, is one of the Eternal Holy Trinity? And was begotten *instantly* with the Father's own existence?—And that thus the triune God was manifested?—And therefore the Son had no beginning, because if he had *any beginning*, he would not be Eternal, for the Prophet saith, he was "FROM EVERLASTING," or Eternal, and therefore "THE SON" is called the "TRUE LIGHT," and is the very "Glory of God," and the *perfection* and "*brightness*" of the *Triune Glory*; and therefore, if it were possible to *separate* the Son from the Father, there would be no God, nor glory, because the Son IS "the TRUE GOD and Eternal Life?" Do you thus believe? Answer, I do thus believe.

III. Do you believe that THIS SAVIOUR who spake to Isaiah, came into an *outward manifestation* "in fullness of time," according to the following declaration of the Prophet Isaiah: "Unto us a CHILD is Born, unto us a SON is given, and HIS name shall be called Wonderful, Counsellor, The MIGHTY GOD, the EVERLASTING FATHER, and the Prince of Peace?" Isa. ix. 6. Do you thus believe?

IV. Do you believe that these are the holy names of Jesus, the "CHILD" and "SON" born in a manger at Bethlehem, Judea, of the blessed Virgin Mary? HE who is called by Saint John, the WORD? And he declares that the WORD *was* GOD. And he testifies that "The WORD (*or God*) was MADE

FLESH *and dwelt among us.*” And do you understand by this text, that “GOD was *made flesh*,” or, in plain language, that “GOD was MADE MAN,” and therefore, that the MAN JESUS, who suffered, bled, and died for us, WAS GOD,—and that GOD *was the Man*? Do you thus believe?

V. Brother, Jehovah declared to Isaiah, “Before me, there was no GOD *formed*, neither shall there be *after me*; I, even I, am the Lord, *and besides me there is no Saviour.*” And he also declared to the same Prophet, when speaking of his advent into the world, “Behold my servant, mine elect, in whom MY SOUL delighteth.” Do you believe that this God and Saviour *then*, or at *that time*, HAD A SOUL? Answer, I do thus believe.

VI. Do you therefore believe that THIS “SAVIOUR”—he who also declared to Isaiah, “I am the First and I am the Last, and besides me there is no God”—“came down from heaven,” as he said, and clothed HIS OWN SOUL *with our flesh* from the Blessed Virgin Mary? And that IN THIS MANNER “God,” the Word, and Eternal Son, “was MADE FLESH,” *by assimilation*, and dwelt among us? Do you thus believe?

VII. Saint John records, that the “Word was God,” and that the Word, or God, “*was made flesh*,” agreeing with Saint Paul, who declares that “the *second MAN is the Lord* (or Jehovah) from heaven.” Therefore, as the MAN Jesus Christ “*is the Lord from heaven*,” do you believe that Jesus had but *one nature*? Answer, I do thus believe. Therefore, do you reject the doctrine which teaches that he had TWO *distinct* natures, as is now taught throughout all Christendom? That is, they teach, that there was *one Divine nature* or *Eternal Son*, in the Person of Jesus, which *did not* and *could not suf-*

fer and *one human nature*, which they also call the Son of God, which suffered, and died, and atoned for our sins. By which doctrine they not only *delegate the atoning merit* to a *human Son*, but absolutely make *two distinct Sons* in the Holy Trinity. And there are many who hold to *two distinct* natures in the Person of the Lord Jesus, who have tried to *mend* this matter by *rejecting* the doctrine of the Eternal Sonship altogether; like Dr. Adam Clarke, of the Methodist Episcopal Church, in his comment on the 1st of Saint Luke. He there declares, that the Son, *as a Son*, is not Eternal, and “*is inferior to*” God. These are *Socinians*. For the *true mark* of a Socinian and Unitarian (no matter how disguised) is *this*:—That he *denies* the *Eternity*, *Divinity*, and *Equality* of the Son with the Father. Do you, therefore, *reject* this doctrine of *two distinct* natures, in the Person of the Lord Jesus? Answer, I do reject this doctrine of *two distinct* natures in the person of the Lord Jesus.

VIII. Jesus declares, “He that *seeth* ME seeth HIM that sent me.” This is a parable or a *mystery to the unbelieving*. But unto you who say you believe in *but one nature*, and that the MAN “*was God*,” in *one nature*, this is no mystery; because, by that saying, “he that seeth me seeth him that sent me!” You believe that they who *saw Jesus*, *saw the “Father also*,” as Jesus declares, “If ye had KNOWN ME, ye should have *known* my Father *also*, and from henceforth ye know him, and have SEEN HIM.” John xiv. 7. Therefore you perceive *at once* that Jehovah, even the Saviour, who spake to Isaiah, “*sent*” *himself*. That is, the “Saviour” came forth into an *outward* manifestation “into the world,” as he declares, and as Saint Paul testifies, “he took upon him the FORM of a ser-

vant." By which his *inward glory* was "veiled in the flesh." This was manifested in his Transfiguration on the Mount, when "his face did *shine as the sun*, and his *raiment* was *white as the light*." Do you thus believe?

IX. Do you therefore understand by the words of Jesus, "I and my Father ARE ONE," that he was the very "Immanuel" *himself*, which means, God with us? Matt. i. 23. Therefore you reject the doctrine as now taught in the Theological schools, that the Father, the Son, and the Holy Ghost, or the Godhead, are *separate* or *distinct* from the Man Jesus, who died for us. But you believe that the Man Jesus, who *died* for us, *is* the very Eternal Son *himself*, even the Second Person in the Holy Trinity. And therefore the true belief is this, That the Eternal Father, and the Eternal Holy Ghost, dwell in THE MAN JESUS, the ETERNAL SON, "Bodily," as they did dwell from everlasting, and therefore, Jesus is called "THE TRUE GOD," by Saint John, he Being "God" in Trinity and in Oneness or *unity*. Do you thus believe?

X. Therefore do you believe that it *was* the Man Jesus, the Eternal SON, who declared, "Let US make man in *our Image*, after OUR Likeness." And that it was JESUS, the Son, who appeared to Abraham "in the plains of Mamre." And that it was JESUS, the Son, who appeared to Moses on the Mount, and gave him the Commandments. As Saint Paul testifies, "our fathers" "did all *drink* of that same *spiritual* drink, for they drank of that SPIRITUAL Rock that followed them, and that ROCK *was* CHRIST." Do you thus believe? And it is recorded in the Book of Daniel, that it was "THE SON OF GOD" who appeared in the fiery furnace with Shadrack, Meshack and Abed-nego,

and preserved them from the flames. In this scripture the name "Son of God" is given *to the Divine being*. Daniel, iii. 25. And he certainly *then existed as a Son*. Do you thus believe? Answer, I do thus believe.

XI. And do you therefore believe that it was this very "SON OF GOD" and "Saviour" "which protected Shadrack, Meshack and Abed-nego from the fiery flames?" that *Mediated*, and "BY HIMSELF purged our sins," as Saint Paul declares, Heb. i. 3? Answer, I do thus believe. Brother, this agrees with the Saviour's declaration to the Prophet Isaiah: "Mine OWN ARM Brought salvation unto me, and my fury it upheld me." And therefore Jesus declared, "And now, O Father, glorify thou me with thine *own self* with *the Glory* which I HAD *with thee* BEFORE the WORLD WAS." See John xvii. 5. By which you *perceive at once* that Jesus *existed in Glory*, as a Son, *before* the world was. And that HE "was God" *himself*, and *Mediated by himself* between us and THE WRATH, even the "worm that dieth not, and the FIRE *that is not quenched*."—And that it was God "*by Himself*" which died on the Cross, as Saint Paul testifies Heb. i. 3. Do you thus believe?

XII. Do you therefore believe that *as it "was God"* "BY HIMSELF," who *Mediated* between us and "THE WRATH," where their "worm dieth not, and the fire is not quenched?" That it "*was God*" who "*was tempted* in all points, like as we are, yet without sin?" And that it "was God" who died on the cross, and rose again on the third day? And that that death was *real*? for "God" said, "I lay down *my life*—*no man taketh it from me*; but I lay it down OF MYSELF." He therefore "gave up the Ghost," and gave up his *holy Body*

to be buried in the sepulchre. But *his soul* or Eternal Image was that very "day" with the thief which he redeemed, in Paradise. And *thus* we were *purchased by the Blood of God*, as Saint Paul declares in the Holy Ghost, "Feed the Church of God which he hath purchased with HIS OWN BLOOD." Do you thus believe?

XIII. Jesus, the Son of God, saith to Saint John, in the first chapter of the Revelation, at the time that John "fell at his feet as dead," "Fear not, I am the First and the Last; I am HE that liveth, and WAS DEAD." Again, he saith in the 2d chapter, 8th verse, "Thus saith the First and the Last, which WAS DEAD." And again in the 18th verse, he, the First and the Last, declared himself to be "the SON of God." Brother, here you have a plain declaration that the First and the Last WAS DEAD. And, as John "fell at his feet as dead," you also learn that no man can see Jesus the Son of God in his *unveiled glory*, in his *glorified body*, and live. And, therefore, do you believe that it was *Jehovah* who died on the Cross, he who declared "I am the First, and I am the Last, and besides me there is no God?" Isa. xlv. 6. And as Jesus *was* God, and *is* God, do you therefore believe that JESUS THE SON will reign omnipotent over all created beings, and over all things, and that "unto his government and reign" "there will be NO END?" Luke i. 33.

XIV. The Apostle declares, Heb. xii. 2, that "Jesus,—for the JOY that *was set before him*, endured the cross, and despising the shame, is set down at the right hand of the throne of God." Do you believe that this JOY, that Jesus our "Lord and our God" had in contemplation, was the *certain salvation of the elect* through His *own* sufferings

and death on the cross? And that this JOY set before him was *the happiness of the rejoicing millions* of redeemed souls which he had purchased through his "own Blood," and not as some have *impiously* asserted, that Jesus *had more personal joy in expectation FOR HIMSELF?* This was impossible, for *he himself* is infinite in his perfections, and nothing can *add or take away from him*. Do you thus believe? Answer—I do thus believe.

XV. And do you believe that "*the right hand of God,*" spoken of in the text above, is his POWER? as Jesus declares, "Hereafter shall ye see the Son of Man sitting at the right hand of the POWER of God:" in another place he says, "of POWER." See Luke xxii. 69; Matt. xxvi. 64. And therefore the text does not mean at the right hand of some OTHER God, as some believe, but at the "*right hand of Power.*" And, do you believe that the *Intercession* of Jesus *with the Father*, is *within* the souls of men, and not in a kingdom afar off, without or outside of the souls of men, as some suppose? for Jesus declares, "Behold! the KINGDOM OF GOD IS WITHIN YOU!" Luke xvii. 21. Therefore, when a man is "*Born again,*" he is *already* IN "*the Kingdom of God,*" even *in this life*. And he has passed *through* the *strait gate*, and *narrow way* into life *already*. And do you understand by the words "Kingdom of God," "*a place*" where Jesus IS, and where he REIGNS; and not as some suppose, that these words are *metaphors*, or *figures of speech*? But do you understand that, as Jesus has promised *in the new birth* to make his "ABODE" *in you*, see John xiv. 23, and xvii. 23, Jesus THEN is in his OWN KINGDOM, *within you* ACTUALLY, and that therefore he saith, you "*shall never perish?*" Do you thus believe?

XVI. The Prophet Isaiah declares that the "Child born and Son given," is your "EVERLASTING FATHER," (Isa. ix. 6.) Can you therefore pray to Jesus, your "Everlasting Father which is in heaven," as in the Lord's Prayer? He is your Father by creation, redemption, and adoption, as he declares, "He that overcometh, shall inherit all things, and I will be HIS GOD, and *he* shall be MY SON." Do you thus believe?

XVII. Are you regenerated, or "Born again?" to which he or she shall answer, I am. When did it take place? Can you tell?—Was it done AT ONCE?—or, Do you believe that the New birth is an instantaneous act of God's mercy? Answer, Yes. Did you feel your sins forgiven, and that you had received the Holy Spirit, and that you could give JESUS *all the Glory*? Answer, Yes. Do you believe yourself to be one of Christ's sheep? and do you believe his saying, "that they, (or yourself,) shall never perish?" Answer, Yes. Do you hear the *voice* of Jesus as a *distinct evidence*, bearing *witness* with your spirit, that you are Born of God? Answer, Yes. Jesus declares, "Behold! *the kingdom of God IS WITHIN YOU.*" And he also declares, "Except a man be born again of water and the Spirit, he *cannot* enter the Kingdom of God." Therefore, do you believe that when a man is Born again, he enters AT ONCE *into "the kingdom of God"* which is *set up within the soul*? Answer, I do thus believe. Jesus also declares, that "THE WORLD" *cannot "receive"* the spirit of truth, "because it *seeth him not*, neither *knoweth* him. But YE, (his children,) know him, for he DWELLETH *with you*, and shall be IN YOU." Saint John declares, "And we *know* we are of God, and the WHOLE WORLD *lieth in wickedness.*" And, therefore, you believe that the

Mahometan and the Pagan heathen, and "*the world*," can never "enter the kingdom of God" here, or hereafter, if they die as they now are? Nevertheless you believe that Jesus will have *due mercy* on them, because of their *ignorance*. Do you thus believe?

XVIII. Do you believe in the final and general resurrection of the body, "at the last day," and the last Judgment? Answer, Yes. Do you believe that the devil and his angels are *fallen* creatures? for Jesus declares that "the devil" "abode not in the truth." Brother, you therefore believe that "the devil and his angels," are creatures; having *form* and shape, as we read in the first Chapter of the Book of Job? And you believe they *are not influences*, or *passions*, or *propensities*, as some assert? But you believe the devil is the *cause of all evil*? you believe that the devil and his angels can "TRANSFORM" themselves, as the Apostle declares, and therefore can occupy the smallest space, as in the case of the man who had the "Legion?" You believe, nevertheless, that Jesus has *all "power"* over *the devil*, and *all things*? Do you thus believe?

XIX. Do you believe that Water Baptism is not *essential* to salvation, and that it should not be maintained as an ordinance? I do thus believe. Do you believe that, as a *regenerated* man, declaring yourself to be "*Born of God*," and that as the "Son of Man," EVEN JESUS, "HAS COME UNTO YOU OF A TRUTH," it would be a positive denial of the *presence of Jesus* IN and *with you*, to partake of the outward sacrament of bread and wine? These were eaten to "*shew forth the Lord's death* until he come!" But *you* declare that he HAS COME *unto you*. And therefore by eating the outward bread and wine, you would really AVOW that "the Son of man".

has not come unto you. Yet you believe that those who *are not* Born again, may eat the *outward types* until *they* obtain the substance, which is “*Christ formed within them* the hope of glory?” Do you thus believe?

XX. Do you maintain that the regenerated children of God should hold no *Christian* fellowship with Socinians, Arians, Unitarians, Swedenborgians, &c., in all their grades, for they all deny the *Eternity* of Jesus AS A SON, and deny that Jesus is “the Lord God of the holy Prophets,” as he declared he was! Do you thus believe?

XXI. Do you believe that ALL the expressions of our Lord, when he speaks thus, “The Father is greater than I,—of myself I can do nothing,” &c. &c., are the expressions of GOD, because as “God” “was made flesh,” it behoved him to SPEAK AS A MAN, just in the same manner as he was *tempted as a man*; and therefore the expressions “My God, my God, why hast thou forsaken me?” were like unto *our* temptations, *in the new birth*. Do you, therefore, believe that these and similar expressions *are not* expressions of *inferiority*? which is fully explained in this our Church Book? Answer, I do thus believe.

XXII. And, as Jesus “was God,” and is, “The Mighty God,” and, as Saint John declares, the “Son Jesus Christ is “THE TRUE GOD,” do you believe he is *omnipresent* and *omniscient*? Answer, I do. Therefore as you believe that he IS *omniscient*, or knoweth all things, do you believe that he FOREKNOWS and has FOREORDAINED all things, and that no man has a right to question the wisdom of *his decrees*, or to say that God *cannot do this*, or God *cannot do that* (as some impiously say)? And, therefore, you believe that he cannot be

LIMITED, being, as Saint John declares, "THE ALMIGHTY?" And therefore his kingdom, reign, and dominion, will have no end! Do you thus believe? Answer, I do thus believe.

XXIII. Do you believe that the "word of the Lord" should have "free course?" and that each brother should have liberty to exercise his gifts as the Lord giveth him ability, that is, to preach, exhort, sing and pray, "yet ONE by ONE" as the Apostle records, that all may hear, and be comforted! And do you believe that each member should have full liberty to ejaculate the praises of Jesus, even during the time of exhortation and prayer? Do you thus believe?

XXIV. And do you believe that as the Lamb is the Glory and Light of the "Holy City, New Jerusalem," for "THE LAMB IS THE LIGHT THEREOF," Rev. xxi. 23, "the Church of the Eternal Son" *here upon earth*, should give unto JESUS *Eternal Glory* for all things which it *has or enjoys*? Therefore, do you believe that when you give God glory, you should ejaculate Glory to Jesus!—Glory be to Jesus!—Hallelujah to Jesus!—Hallelujah to the Lamb of Calvary!—Glory to God in the highest, who *died for us*!—Glory to God who purchased us with *his own Blood*!—And do you believe that it would be denying the *supreme divinity* of Jesus *the Son*, even "THE TRUE GOD," to give Glory to God! without NAMING JESUS AS THAT GOD? Answer, I do thus believe, and shall thus praise Jesus.

XXV. Do you believe that the following miraculous gifts, through the operation of the Holy Ghost, which we read of in 1 Cor. xii., 4th to 11th verses, namely, "Wisdom—Knowledge—Faith—The gifts of healing—Miracles—Prophecy—and Discerning

of Spirits—do you believe that these Gifts are at this day *attainable* by a true belief in the sayings of Jesus? Because these gifts are promised by the Saviour unto “them that BELIEVE,” Mark xvi. 17, 18. And because the Corinthians who *had the Gifts*, were *Gentiles like unto us*. Do you thus believe? And do you believe that the “operations” of the Spirit which have marked the Methodist Episcopal Church, since the days of John Wesley up to the present day, at their prayer—class—and camp-meetings,—namely, the shouts of triumph and of praise—the loud hallelujahs—the joyful laugh—the thrill of glory, and showers of salvation which often *suspend* the *outward* animation—do you believe these manifestations are “operations” of the Holy Ghost? And do you approve of them, and do you promise to sustain these evidences by precept and example? I do thus believe and promise through the help of Jesus. Brother, amongst the gifts above enumerated, is the “GIFT of faith.” Do you, therefore, believe that “Faith is the *Gift of God*,” as Saint Paul records? And as faith is the *gift of God*, do you believe that it is not in the power of a sinner or any creature to “exercise faith” or belief in his *own will*? you therefore reject the notion that a man can *of himself* “exercise faith” or “belief?” But you believe that we must *obtain* faith and belief *by asking for it* of God in fervent prayer as we do ask for *all other blessings*. Do you thus believe? And do you believe that a Miraculous faith IS AN ACT OF GOD, even of JESUS *through the creature*, because if “*as small as a grain of mustard seed*,” it can work all wonders? Do you thus believe?

XXVI. Do you believe that the Protestant Bible of the Old and New Testaments, as now received by the Christian world, is “given by inspiration of


God" and "cannot be broken," as Jesus declares? Do you believe that when Jesus declared, "*Search the Scriptures, for in them* ☞ YE THINK ☞ ye have Eternal Life—(and *they are they which testify of ME:*) And ye will not *Come unto me that ye might have life,*" that he meant, that the Old Testament *testified* throughout OF HIM? [Note: the New Testament was not then written.] And yet "*ye think,*" said he to the Jews, "to find Eternal Life *in them,* whereas, ye will not come unto ME," (your Saviour,) "that ye might have Life." He, therefore, *rebuked* the Jews for resting their salvation on the Old Testament, and not on HIMSELF, the true Messiah. Do you thus believe? And do you promise to *reject all those Bibles* which have notes and comments, (*if they are not directly recommended by this church,*) from your dwelling and library, and particularly Dr. Adam Clarke's "Commentary" on the Old and New Testaments? This commentator thus writes: "The doctrine of the ETERNAL SONSHIP of Christ is, in my opinion, anti-scriptural, and HIGHLY DANGEROUS. This doctrine I reject," saith he. "This doctrine of the *Eternal Sonship* (he says) *destroys the Deity of Christ.*" "This doctrine of *Eternal Sonship* (saith he) I must, and do consider an *awful heresy.*" He says, *the son* is "*inferior*" to God—he denies "that the *divine nature* of Jesus was THE SON OF GOD." See his comments on Saint Luke, 1 chap., 35th verse. Therefore, because Dr. Clarke denies the Almighty Jesus—"The First and the Last"—"The SON"—to be God, and *Eternal*—although the SON is one of the Eternal Holy Trinity—and as he declares him to be "*inferior*" to God, do you promise to *reject these commentaries*, and all *similar works*, as you would the works of Voltaire

and Paine, from your family and dwelling? I do thus promise.

XXVII. Brother, amongst the many agents employed by the devil, (in conjunction with false books on 'Theology,) to overthrow the Christian's evidences, and to set at naught the glorious operations of the Holy Spirit mentioned in question XXV., is *Mesmerism*, and its adjuncts, Clairvoyance and Pathetism. These powers of false magic have been known in all ages,—and largely practised in France in the last century; but never have they assumed an aspect so dangerous as at the present day. Some Mesmerizers and their *subjects* openly *attribute* the miracles of our glorious Redeemer, and the *operations* of his power in his churches, to these dark agents. Our Lord declares, such as these “shall show *signs* and *wonders* to *seduce*, IF IT WERE POSSIBLE, *the very elect*.” See Mark xiii. 22. (But glory be to Jesus, this is *impossible*.) Brother, so far as we have had any communication with these men, they are either infidels, or unbelievers in the Eternity and Divinity of the Son of God *as a Son*, or are *unregenerated* men. Do you therefore believe that Mesmerism, and its *adjuncts* Clairvoyance, Pathetism, &c., are opposed to the Holy Religion of the Lord Jesus? and do you promise to give no support unto these emissaries of Satan, nor their public exhibitions? Answer, I do thus believe and thus promise.

XXVIII. Are you fully persuaded of the truth of the foregoing questions, and do you believe them WITHOUT RESERVATION? To which the applicant shall answer, I am fully persuaded of the truth of the foregoing questions, and do believe them *without reservation*.

After putting the foregoing questions and receiving the answers, the committee shall report to the

church, and the name of the applicant shall be recorded by the clerk as a member of the Church of the Eternal Son.  N. B. Several persons may be questioned at the same time.

CHAPTER X.

LOCAL OVERSEERS OF INDIVIDUAL CHURCHES, COLLECTION OF FUNDS, &c.

1. Our primary meetings, and meetings for worship and discipline, shall be under the charge of Overseers. They shall be called Local Overseers, to distinguish them from the *traveling* Chief and State Overseers. Every new Church, of thirteen Male Members, shall appoint *two* of them by ballot, at the time of their organization.

2. The Local Overseers shall not exceed NINE in number, in any *individual Church*. They shall be elected *annually*, but shall not be eligible to office for a longer term than two years. They may be re-elected at the expiration of the third year.

3. They shall have the oversight of the particular Church to which they belong. They shall be men of Faith and Wisdom, discreet, and full of charity and of forbearance, yet of FIRM PURPOSE. They shall SEE like the Chief and State Elders, that our Faith, our Doctrines, and our Discipline are adhered to, and practically maintained by the members.

4. Our glorious Redeemer declares, "where two or three are gathered together in MY NAME, (the name Jesus,) there am I in the midst of them." Matt. xviii. 20. This promise *is always fulfilled*, when the "children" of Jesus meet together in *his*

name, even when surrounded by a sinful and unbelieving world, if they keep their eye single to HIS Glory.

5. Our Ministers and our Overseers, as special watchmen, will therefore *keep on the watch*. Jesus thus commands: "What I say unto *you*, I say unto *all*, watch!" Mark xiii. 37.

6. And, if at any time the Power of the Lord Jesus *should not* be manifested at a meeting, after it has "*waited upon him*," or has supplicated him for *the Blessing*, then the meeting may rest assured that there is an ACHAN in the camp. (See Joshua, 7th chap., 5th to 26th verses.) Some individual, or individuals *are in membership with us, who do not believe our Doctrines and Faith*; they are either *backsliders* in faith, or have "*crept*" into our Church "*unawares*," with the "*spoils*" of the *enemy* hidden in their hearts; or they secretly deny that JESUS—the MAN OF CALVARY who died for us—is *the only "true God"* and "*only Potentate*" in heaven, or in earth, "THE KING OF KINGS AND LORD OF LORDS."

7. In a case like this, it shall be the duty of the Overseers, and members of the Church generally, to search out the individual or individuals by all possible means, and, if it should be necessary, by questioning the whole Church through the Short Questions; and where the offenders are found, to suspend them from membership—that is, if they cannot be reclaimed or confirmed in our Faith; because the Church may rest assured, if ONE *of its members is corrupt*, the whole body will be weak and faint. See 1 Cor. xii. 25, 26. It was so in the camp of Israel. And the *cause* MUST *be removed*, for this Church SHALL AND MUST be kept *pure from unbelief* in the Eternity and Divinity of the

SON of GOD, AS A SON, and in his glorious sayings, through *his* help; even if the number of its members should be few, and the increase slow. Because, as a Church, "WE LIVE BY FAITH IN THE SON OF GOD, WHO LOVED US AND GAVE HIMSELF FOR US." Gal. ii. 20.

8. The Local Overseers shall also provide for the accommodation of the members and hearers. They shall keep order among the hearers and spectators, and take *especial charge of such as may offend against the privileges of this Church, as secured by the laws of the country*, in which it may be located. We do not *court persecution*, and therefore have determined *in all mercy* to maintain our civil rights.

9. Our Elders, and the Local overseers and members, are cautioned against *violating the Laws of the Government under which they live*. If the *Laws oppose* our principles, we are Bound to *submit to them*, and by gentle, and *kind persuasion*, to move the Rulers to *amend the laws* in our favor.

10. The Local Overseers shall attend to the disbursement of the moneys of the Church, and they shall aid the TREASURER of the Church in collecting funds, and he and they shall render to the Church at their monthly and *quarterly* meetings (for each individual Church shall also hold monthly and quarterly meetings of Business), an accurate account of the moneys expended, and of the state of the treasury of the Church.

11. To enable this church to meet its incidental expenses, the following mode of collecting funds shall be observed:—*There shall be no collections made at any of our public meetings for worship*, for this or any other purpose. We think this mode of collecting money highly improper. The collections must be made at our *private* meetings of business.

12. There shall be placed at the doors of our Halls, or places for public worship, a suitable box, for such *free contributions* as the *liberal* may wish to contribute to our Church, labeled "Free Contribution Box;" or the *Treasurer* may receive such contributions.

13. Each member of this Church shall pay to the *Treasurer* of his respective church *ten cents per month*. All expenses or debts not met or paid at the end of the year by the *ten cent* collection and free contributions at the door, &c., shall be met by a *voluntary contribution* from such of our members as have *the means* of contributing, in the same manner as debts and contracts are met by the Society of Friends, called Quakers.

14. Any donations or Legacies left to a particular Church, or a general monthly or Quarterly meeting, shall be properly secured by law.

15. All the Business affairs of each church shall be done by Ballot, and shall be decided by a *majority of the male members present*, after *due notice* has been given to the *members generally*; and all the primary Business by Committees appointed by a *vote* of the church.

16. As the power and government of this church are *in the Holy Spirit of Jesus*, so WE ALLOW OF NO LEADING MEMBERS. Therefore, the Chief Overseer or Elder, and the State Overseers or Elders, and the LOCAL OVERSEERS of the individual Churches, or the Ministers of a Church, SHALL NOT, *at any time*, form themselves into a *distinct body*, College, or Conclave, as in the Methodist Church, and others. Neither shall this Church, by any future act of Legislation, grant unto the afore-said Officers, as A DISTINCT BODY, *general* or *other* powers; but these Officers shall strictly con-

fine themselves to the various duties assigned unto them IN OUR RULES OF DISCIPLINE. Because "ONE is" our "MASTER, even Christ, and *all*" we "*are Brethren.*" Matt. xxiii. 8.

17. THE REAL ESTATE and other property connected with this Church shall be under the care of Trustees legally appointed, as the property of other churches *are secured* by law. But the real estate or property thus secured, SHALL PERMANENTLY BELONG TO THE CHURCH OF THE ETERNAL SON.

18. And if at any time an *individual* Church should secede from our faith, the property, Real or Personal, belonging to said Church, *shall become the property of the General Quarterly Meeting.* And the Local Overseers shall SEE that THIS PROVISION (made in case of a *secession* from this Church) is LEGALLY incorporated in the Deed of Trust to the Trustees.

19. If such a secession should take place, the *General Quarterly meeting* shall take the property under its care, and re-establish the Church, if THIRTEEN male members continue to adhere to our Faith and Doctrines. Or they may form an entire NEW CHURCH in the same district.

CHAPTER XI.

HALLS FOR WORSHIP, &c.

OUR HALLS FOR WORSHIP shall be built of substantial materials, and PLAIN DORIC ARCHITECTURE, without Porticos, or any external or internal embellishment, and this clause shall not be altered or amended.

2. Because most of the individual churches at the present day (except that of the Friends) are encumbered with heavy debts. Therefore there is an *incessant begging* of the members and of the public *to meet expenses*, which has hindered much the progress of the Gospel, and has become a *by-word* with the world. By building plain, yet convenient edifices, much trouble will be avoided, and *the expense of building met at once*.

3. A congregation of two hundred individuals in one of our cities can generally find a hall large enough to hold their meetings in. They will not require a building of their *own* construction; the Benches can be arranged around the centre of the room, as laid down in the plan at the end of this Church book, yet if the members of a Church *voluntarily* subscribe the *whole amount* necessary to erect a building they may build a Hall when the amount is thus secured, *at any time*.

4. The *spiritual* efficacy of a Church does not consist in numbers. And we earnestly recommend our members to keep this in view: for the *true power* of a church to convert the souls of men is not *in its numbers*, but in the *living faith* of its members. Our plain edifices, and small expenses, and *our plan of collecting funds* offer no *inducement* for a *large* membership, which is *absolutely necessary* where gaudy temples are built, and a *paid ministry* is to be supported.

5. It may be observed how few persons there are, compared to the *whole number even* in the very best appointed Churches, who are capable workmen *at the altar* where mourners are seeking for mercy. Often, after drawing *on other congregations*, not more than eight or ten persons can be found capable of *effectually* talking with the mourners, or com-

municating the Holy Ghost "*by the Word*," or by the *imposition of hands*.

6. Therefore an *Inceptive Church*, of from three to twelve persons, if they are all true and *living* workmen, *inspired* by the Holy Ghost, may, as instruments of the Lord Jesus, perform the work that is done by a very large membership of lukewarm professors, with only a few faithful workmen.

7. Therefore, as our mode of worship is suited to a *small* congregation of Twenty to Forty male and female members, it would be better that a small and *living Church* be formed in every square of a city than to have a *large membership of inefficient professors*.

8. The Church of the Eternal Son *always* is composed of *spiritual* and *living members*, therefore *our* places of worship are not churches, or holy places, neither do we *consecrate* them as the Laodicean churches do, nor do we give them holy titles.

9. Most sects have a particular name, such as the Episcopalian Church, the Methodist Church, &c., and yet these sects call the *brick and mortar edifices, churches also, such as Christ Church, Saint Paul's, or Trinity Church, &c.*, as though the *buildings* were *distinct sects*. And they solemnly consecrate *these buildings*, when, as is too often the case, the members themselves are not sufficiently consecrated, nor temples of the Holy Ghost."

10. We therefore call OUR MEETING HOUSES, HALLS. And they shall be designated by the numerals, as follows, viz: THE FIRST HALL of "The Church of the Eternal Son;" THE SECOND HALL of the Church of the Eternal Son (&c.), in Philadelphia, or any other City, or Township, or County, or District.

11. If they are built expressly for our meetings

of worship, they shall have four sections, converging to the centre, where an oblong, or square space shall be left as an anxious place for mourners. There shall be lateral and diagonal avenues or aisles, leading to the centre space from a four feet six inch aisle: This aisle is next to the walls around the Hall, (except at the doors of entrance, next the vestibule, where the aisle shall be *six feet wide*.)

12. And there shall be placed against the wall, elevated movable benches, with a foot-board, on an angle with the ascending floor of the central aisles. The walls shall be *plainly* cased with boards *behind these benches*, to protect those on the benches from dampness. These benches must be constructed so as to take up little room in width, and not more than eight feet long *each*. There shall be a VESTIBULE to each Church, twelve feet wide, for protection from the weather, &c., also for the elevation of stairs if the Hall is in a second story.

13. In cities, where ground is valuable, these Halls may be built with two or more stores underneath, the rent of which would defray all incidental expenses, if the Halls were free of debt.

14. The aisles and seats shall gradually rise from the centre, with a grade of one inch to one inch and a half to the foot. This will enable all the audience to see the speakers throughout the Hall.

15. As before observed, there shall be no *select* seats for the Elders, or preachers, nor *hired pews*, but all *shall be free* to each member, and his family, *male and female*, who shall not sit separately, as in the Methodist, and the Friends' churches, but *together*, as in other denominations, AND THIS CLAUSE RELATIVE TO FREE SEATS SHALL NOT BE ALTERED OR AMENDED. By the gradual rising of each section from the centre, our

Elders and Local Overseers, and Ministers and Members, can see the progress of the meeting, and effectually conduct the same in accordance with our discipline.

16. ONE SECTION, however, of the four in each church *shall be* RESERVED FOR FEMALES ONLY, to accommodate such as wish to sit separate. Also, this section shall be reserved, if their friends desire it, for the new female converts at the time their souls are set at liberty by the new birth.

17. Any defects in the *outward organization* of this Church may be supplied at a General Conference: Provided, always, that these amendments do not *annul* or *contravene* those clauses *not open to amendment*; nor *contravene* or *oppose* our Doctrines or Faith; nor the simplicity of our organization.

18. Any alteration in those parts of our Doctrines or Discipline, or organization, which are OPEN to amendment, may be amended *in a supplement*; but the ORIGINAL ARTICLE SHALL STAND as written in the *first Edition* of our Church Book, and shall not be stricken out of the Book by any future act of this Church. All amendments *in our doctrines* shall be done in a *Convention of all the churches by delegates from the Quarterly Meetings*. And it will require a majority of over *three-fourths* to make any amendment in the doctrines or organization of this Church *open to amendment*.

CHAPTER XII.

SLAVERY, WAR, OATHS, AMUSEMENTS.

THE subject of Slavery, in the United States or elsewhere, SHALL NOT BE INTERFERED WITH BY THIS CHURCH AS A BODY.

2. We allow no interference with the *powers* granted by the *Constitution* of the United States, *to the States individually*. And as the importation of slaves from Africa to the United States is now prohibited *by law*, we believe that slavery will gradually subside, and be abolished in this country *without sectarian interference*.

3. We believe that, although many evils have attended the enslaving of the African race, yet at the same time, the (*ultimate*) condition of the negro has been improved.

4. Thousands who *would have been* PAGAN IDOLATERS *at this day*, NOW enjoy the blessings of *civilization*, and the glorious evidences of *the religion of JESUS in their souls*: indeed, *no race* is more happy in a *Saviour's* love than the African race.

5. We approve of colonization, and see at Liberia the wonder-working hand of God extended to the civilization and Christianization of this race.

WAR.—The Church of the Eternal Son is under the Banner of "THE PRINCE OF PEACE:" therefore all our members will use all diligence to promote *peace* both by *precept* and *example*. And where it becomes necessary for the government under which our members live, to resort to ARMS, and enter into carnal warfare, either offensive or defensive, all our members should endeavor at the Ballot Box or otherwise so to use their influence, and cast their vote, that a just and speedy peace may ensue. As before observed, we are bound to obey the Laws of the Land in which we live, and submit patiently to the dispensations of God; and our members should earnestly *supplicate* JESUS, *who ruleth all things*, to avert this dreadful scourge of nations at all times from our midst.

OATHS.—Our blessed Lord commands us to “SWEAR NOT AT ALL,” and cancels the old Law of oaths, see Matt. v. 33—37. Accordingly, Saint James repeats the injunction, “Above all things, *Brethren, swear not*, neither by heaven, neither by earth, neither *by any other* OATH.” James v. 12. We, therefore, *enjoin* upon all our members, to AFFIRM ONLY where the laws will admit it.

We disapprove of 'Theatres, and other resorts of the immoral and depraved, and hope our members will strictly discountenance all places of this kind, no matter how *disguised*.



CHAPTER XIII.

SUNDAY SCHOOLS.

1. WE approve of Sunday Schools, but not on the present system. Our Sunday Schools shall be conducted for the instruction of our *own children, or Wards*, and by male and female teachers appointed by the Church, and they shall be under the supervision of the Local Overseers.

2. The schools shall be opened by singing and prayer, and after a brief exhortation and another hymn, the teachers shall proceed to instruct the school. The female teachers shall teach the females.

3. The school shall be divided into classes. No. 1 shall be composed of such as have been already educated to read. They shall be instructed as follows:—they shall read one chapter, a verse in rotation, at each session; it shall be from the New Testament, beginning at the first chapter of Saint Matthew's Gospel; and these readings shall be continued until the whole of the New Testament is read.

4. The teachers shall comment on the verses of the chapter as they are read, referring to our Church Book, and the Prophecies of the Old Testament, for their explanation. And thus the children will be taught and imbued with the doctrines of this Church *in early life*.

5. Such of the children as have the spirit of prayer, shall be encouraged to pray vocally; thus they will be brought up as *scions engrafted* in "the TREE OF LIFE," and fitted for the duties of maturer years.

6. No. 2 shall be composed of such as are learning their Alphabet and spelling. These shall also be instructed in the doctrines of this Church by the teacher reading a chapter, and commenting thereon as with class No. 1. They shall be taught to spell and read, and as they evince capacity, shall be transferred to the first class.

7. The schools shall be closed by singing a hymn, and the stanzas "Jesus, from whom all Blessings flow," &c.


8. We allow of no public exhibitions of the scholars' acquirements; neither do we allow parades through the streets. But the teachers and scholars may take an excursion into the country at a suitable season.

9. The object of these schools is, first, religious instruction for the youth in *our doctrines*, and in singing our hymns; and, secondly, to keep them *usefully and piously employed* between the hours of Divine Worship. The Sunday schools shall precede those of worship *one hour and a quarter*.

10. A Library of standard works, approved of by the Local Overseers, and not *opposed* to the doctrines of this Church, may be formed by contributions from the *Teachers and Scholars only*.

CHAPTER XIV.

TEMPERANCE.

1. WE approve of the Temperance movement in this and other countries; but at the same time, we, as a body of Christians met together for the *conversion of souls*, and the preservation of each other in the True Faith, in JESUS, the "True God" (1 John v. 20)—permit neither this  nor ANY OTHER *moral reform question* to be brought INTO THIS CHURCH. We leave them with the *moral* world.

2. Every REGENERATED man IS "*temperate in all things*," and can use *every creaturely element* with temperance and moderation. The man that is "*Born again*" performs the law of God from the *immediate* impulses of the Holy Spirit. We, therefore, LOOK TO JESUS to keep US, and we SHALL BE "KEPT."

3. We deplore that *zeal* which carries this subject of temperance *into the churches* and "market places," even on the "Sabbath days."

4. If JESUS, and his sufferings and death, were preached with HALF the zeal that temperance is preached in the Churches and other public places on the Sabbath and other days, the Blessing of the "*New Birth*" would soon seal the souls of sinners with such a PLEDGE of love, that they would never fail in being "*temperate in all things*."

5. And here we may add, that this Church cannot recognize any law relative to the *cut* of a garment, or its color, or in relation to the *furniture* of our dwellings. We approve of the Arts and Sciences, but every man should give Jesus the glory for all his gifts, and use them to promote his kingdom, and the general good of mankind.

PART FOURTH.

ILLUSTRATIONS OF THE FAITH AND DOCTRINES OF THE CHURCH OF THE ETERNAL SON.

CHAPTER I.

ETERNAL GENERATION.

OUR glorious Redeemer, when speaking to Nicodemus, declared himself "THE ONLY BEGOTTEN SON," John iii. 16, 18. And the Prophet Micah, prophesying of HIS *Advent* into the world, declared that his "*goings forth have been from of old*, FROM EVERLASTING," (see Micah v. 2.) In the marginal reading, it is translated, "from days of ETERNITY." We therefore understand our Lord's words, namely, "The only *begotten* Son," and the Prophet's words, namely, "Whose goings forth have been from of old, from EVERLASTING," to mean, ETERNAL GENERATION;—and that the SON, *as a Son*, HAD NO BEGINNING WHATSOEVER; but that HE, the Man Jesus Christ, was "without beginning of days," and "the same YESTERDAY, *to-day, and for ever*," (see Hebrews vi. 20, vii. 3, and xiii. 8.) And, consequently, the Man Jesus Christ is absolutely—positively—and *unconditionally* Eternal, AS A SON. The *incogitative flesh* which he "took" from the Blessed Virgin Mary, upon his *own everlasting soul*, or Divine "Image"—*this flesh*, we believe, became the Flesh and blood of God by ASSIMILATION *with* His everlasting "*soul*" in the same manner as our souls are assimilated with flesh and blood. And thus

“God” “was made flesh” *actually*, and became a true man like unto us, sin excepted. Consequently it was God that suffered and died on the cross; therefore Saint Paul declares, “Feed the Church of God, which he hath purchased with his own blood.”

2. Jesus maintains his eternity, and denies that he had any beginning or genealogy; he denies that he is the Son of David, and asks, “If David then CALL HIM LORD, how is he HIS SON? And no man was able to answer him a word,” because it was *impossible* that he could be David’s son and David’s Lord at the same time. See Matt. xxii. 42—46. We have demonstrated that the *Soul* of Jesus pre-existed, (See Articles of Faith, Article XI., page 87,) and that Jesus was “of the line of David according to the (outward) flesh” only, which he assimilated with his own *Divine Soul*; for he declares to the Jews, “Ye are from beneath, I am FROM ABOVE; ye are of this world, I AM NOT of this world.” And he declares himself to be the “I AM,” as follows: “Before Abraham was, I AM;” see John viii. 23d and 57, 58th verses. And as “his goings forth have been from EVERLASTING,” he could not possibly have had any beginning: because, if he had *any* beginning, he could not be, as the Prophet declares, “from everlasting” or eternal. And as JESUS positively declared “I am FROM ABOVE,” “I am NOT OF THIS WORLD,” “we make HIM a liar” if we deny his pre-existence or Eternity. Moreover, if we deny the Eternity of the Son, we deny the *total God*, for there can be no God without the Son: for he is one of the Holy Trinity. See Matt. xxviii. 19.

3. This Eternal Generation of the Son was an “everlasting” and *eternal act*, by which the Triune or *total God* existed. Accordingly Jesus himself

declared, “as the Father *knoweth me*, EVEN SO *know I the Father*,” John x. 15. These words of Jesus *at once* declare *his co-eternity with the Father*. And *thus* in the beginning, this *total God* was manifested IN AN IMAGE-LIKE “FORM” AND “SHAPE,” John v. 37. And it was this Eternal and “Express Image,” Heb. i. 3, even the Eternal Son which all the Angelical Hosts worshipped: Heb. i. 6—Who IS the Maker of all things, John i. 9. Saint Paul declares the “DEAR SON” *created all things* “VISIBLE and INVISIBLE;” “all things” (saith he) “were *created BY HIM and FOR HIM*,” *or by himself, and for himself*. Col. i. 13–17. And there is a *glorious and infinite perfection in Jesus*, “the Lamb” “Almighty,” because he is the very “GLORY OF GOD,” Rev. xxi. 23, and the very “BRIGHTNESS” of the *Eternal “Glory*,” Heb. i. 3. And we believe, as a Church, that this doctrine of the “Eternal Generation” of the Eternal Son, and also of his “Express Image” and “Soul,” as Jesus the Lord Jehovah declared, “MY SOUL,” Isa. xlii. 1—we believe *this doctrine* is the only *true faith* which can *reconcile all the Scriptures*, and make a unity of divine worship, and give REST UNTO THE SOULS OF MEN. Amen, Lord Jesus.

CHAPTER II.

THE MAN JESUS CHRIST.

WE believe that the MAN Jesus Christ of Nazareth, who laid down his life for us on Mount Calvary and bought us with his blood, was *altogether* DIVINE. He is the very ETERNAL SON, Micah v. 2, and “THE TRUE GOD,” 1 John v. 20, and the *Maker*, and *preserver*, and *possessor* of all

things “*visible and invisible*” *unexceptionably*, Col. i. 13, 16, 17. And we believe that this man called *Jesus*—in fullness of time came into an outward manifestation and veiled his *eternal* glory, Heb. x. 20, and veiled his *own* “soul,” Isa. xlii. 1, by being made flesh, and thus “God” “dwelt among us,” according to the following glorious declaration of the Prophet Isaiah, “unto us a CHILD is born, unto us a SON is given, and HIS NAME shall be called *Wonderful! Counsellor! the Mighty God! THE EVERLASTING FATHER! The Prince of Peace!* Isa. ix. 6. These are declared to be the holy names of JESUS “the CHILD BORN and SON GIVEN.”

2. He is called also in the Sacred Scriptures of the Old and New Testaments by the following Holy Names: In Genesis he speaks of *himself* as the “*Maker in a plurality*, and is called God, “And God said, let US make man in our *image*, after *our likeness*.” See and compare Gen. i. 26, with Heb. i. 1, 2, 3, 6, and the 8th verse particularly. He is called “I AM;” see and compare Ex. iii. 14, with John viii. 58. He is called God of gods, and Lord of lords; see &c. Deut. x. 17, with 1 Tim. vi. 15, Rev. xvii. 14, and xix. 16. He is called “God,” “the Rock,” see &c. Deut. xxxii. 4, Psal. Lxii. 7, with 1 Cor. x. 4. He is called “the LORD GOD of *Israel*, OUR FATHER—exalted as head above all;” see, &c., 1 Chron. xxix. 10, 11, with John xiv. 7, and Rev. xxii. 6, 13, 16, and Col. i. 16, 17, 18. The Psalmist calls him LORD; see, &c. Psal. cx. 1, with Matt. xxii. 42 to 46. The *Child and Son* born, even *Jesus*, is called “Wonderful! Counsellor! The Mighty God! The EVERLASTING FATHER! The Prince of Peace!” Isa. ix. 6. This requires no comparison with the New Testament. He is expressly

called JEHOVAH, Isa. xii. 2. He is called the SAVIOUR and only God, see &c. Isa. xliii. 10, 11, and xlv. 6, with John iv. 25, 26, 1 John v. 20. He is called "OUR FATHER and REDEEMER from everlasting," Isa. lxiii. 16. He is called "the FIRST and the LAST," see and compare Isa. xli. 4, and xlv. 6, and xlviii. 12, with Rev. i. 11, 17, and ii. 8, and xxii. 13 and 16. He is called the "True God" and "living God," and everlasting king;" see and compare Jer. x. 10, with 1 John v. 20, 1 John i. 2, and Matt. xxv. 31—34. He is called "the Lord or Jehovah our righteousness," see, &c., Jer. xxiii. 6, with John xv. 5, 1 Cor. i. 30. The MAN Jesus is emphatically declared to be "THE PEACE;" see and compare Micah v. 5, with Luke x. 6. In the New Testament he is called "Jesus," "Immanuel" or "GOD with us;" see Isa. vii. 14, and Matt. i. 23. He is called "Jesus Christ," "The Son of Man," "GOD the word," John 1. 1. "I AM," John viii. 58. "The Redeemer," "The Saviour," The "ETERNAL LIFE," 1 John i. 2. "The Spiritual Rock," 1 Cor. x. 4. "GOD blessed forever," Rom. ix. 5.—"The EVERLASTING GOD," Rom. xvi. 26. A quickening spirit and the Lord from heaven, 1 Cor. xv. 46, 47.—"The blessed GOD," 1 Tim. i. 11. "The ONLY POTENTATE," "And KING of KINGS, and Lord of lords," 1 Tim. vi. 14, 15. He, "THE SON, is by Saint Paul, called GOD," Heb. i. 8. This text, like many others, is beyond controversy. The SON is called "THE TRUE GOD," 1 John v. 20: according to this text, there is *no other* God.—"The ONLY WISE GOD our Saviour," Jude xxv.—"The Almighty," Rev. i. 8.—"Alpha and Omega," Rev. i. 8.—"The FIRST and the LAST," Rev. i. 11, 17, ii. 8, xxii. 13. "He is called the WORD

of God," Rev. xix. 13. This is a strong quotation and settles the question, *who* is the "*Word*." He is repeatedly called "*The Lamb*," and "Saint John when speaking" of the Holy City New Jerusalem, says "the GLORY OF GOD" did lighten it, and THE LAMB IS THE LIGHT THEREOF," Rev. xxi. 23.—And finally, in the last chapter of the Revelation, he is called "THE LORD GOD OF THE HOLY PROPHETS," Rev. xxii. 6, which compare with the 13th and 16th verses. We earnestly desire, that the reader, for the sake of *eternal truth*, will compare the texts we have given, and those from the New Testament, with those of the Old Testament, where it will be found (to the joy of the souls of all sincere men) that JESUS is the ONE, AND ONLY GOD, and "filleth all things."

3. We believe the eternal and *only begotten son* of the Father, even JESUS, whose holy names we have just quoted in fullness of time, "Came down from Heaven," John vi. 38, or "forth from the Father," John xvi. 28, and "WAS MADE FLESH, AND BECAME MAN," John i. 14, of the line of David according to the *flesh* of the Blessed Virgin Mary. We believe that the words "according to the *flesh*," mean THE FLESH, and NOT THE SOUL. Because according to the Scriptures, the Soul of Jesus existed with him, when he spake to Isaiah, as he declares. "Behold *my servant* in whom MY SOUL delighteth," Isa. xlii. 1. The "Saviour" (See Isa. xliii. 10, 11) who spake to Isaiah, therefore had a soul, as he declares "*my soul*," (See Articles of Faith, No. xi., on the pre-existence of the Soul of Christ.) And it was this "SOUL" of Jehovah or his Eternal Image and DIVINE NATURE, as Saint Peter calls it, (See 2 Pet. i. 4,)

that “*was made flesh*,” or that was ASSIMILATED *with flesh*, and *became man* of the Blessed Virgin Mary.—And therefore we do not mean that the Divine and Holy Spirit of the Eternal Son “*was made outward flesh*.” But that the “*express image*” of God, (See Genesis i. 26, 27, and Heb. i. 3,) in which the Holy Trinity dwelt “*from everlasting*,” and which all the Angelical Host of Heaven SAW and worshiped, we mean that this Divine “*Image*” was made flesh, or was *assimilated* with flesh, *from* the Blessed Virgin Mary. And as God took it upon him, it became God’s flesh and blood; therefore Saint Paul declares, “*Feed the church of GOD which he hath purchased with HIS OWN blood*.”

Therefore, the text, John i. 14, does not mean that God’s *spirit* was made *into* the *outward flesh* or “*veil*” of our glorious Redeemer; but it means that the Eternal Divine Body of God, was *assimilated* with *our nature*, and thus God *actually became passible and suffered*. We would ask any candid person whether it was not *just as easy* and *consistent* for God thus to have *assimilated* his Divine nature viz., his “*Soul*” and “*Image*,” with our flesh, [just as *our souls* are *assimilated with our flesh*, and thus become CAPABLE OF SUFFERING, and to *die* on the cross,] as *it was* for him to *transmute* or “*subdue*” the BODY which SUFFERED and DIED on the cross, “*UNTO*” the Divine nature and Image AFTER the resurrection: both of which acts he performed, according to the Scriptures. “*According to the working whereby he is able even to SUBDUE ALL THINGS unto himself*,” saith the Apostle, Phil. iii. 21. This truth all *unbelievers* will find to their *eternal sorrow*, when “*the Son of Man shall sit on the throne of HIS glory*,” in this *same* glorious Body, *once assi-*

milated with our flesh, which is “*subdued*” and *transmuted* into the *Divine BODY*; before which glorified Body the Evangelist “fell as dead at his feet.” [And they will “*at the last day*” discover, when it is too late, that “the Eternal Jehovah, the First and the Last,” Isa. xlv. 6, “WAS (ACTUALLY) DEAD,” as he *himself* declared unequivocally to Saint John, Rev. i. 17, 18, and ii. 8, 18; and unbelievers will also discover, when it is *too late*, and when the “door (of mercy) is shut,” that the words, “THUS SAITH THE FIRST AND THE LAST, WHICH WAS DEAD,” (Rev. ii. 8,) will *seal* their condemnation as WILFUL UNBELIEVERS OF THE WORDS OF JESUS, “the First and the Last,” “which was dead.”]

And it was BY THIS ASSIMILATION that the “Word,” which “was God,” was “MADE FLESH,” and *dwelt among us*, according to his “*eternal purpose*,” and became a *true and very man* like unto us, *sin excepted*: And therefore he is called Immanuel, which, being interpreted, is, GOD WITH US, Matt. i. 23.

And for this reason, he could thus pray, “And now, O Father! glorify thou me *with thine own self*, with the GLORY which I HAD with thee BEFORE THE WORLD WAS,” John xvii. 5. By this text we *at once* see that the Eternal Son became a *true man*, and had Divine glory in Eternity, “*before the world was*.”

5. We therefore reject the doctrine of an *hypostatical* or *distinctive union* of the human and divine natures, in the Lord Jesus. This doctrine teaches, that there are *two distinct natures* in the Lord Jesus, *not assimilated*, nor mixed together: one that is divine, which is God, and eternal, and did not, and *could not suffer*; and one which is human, and *not*

eternal, but which is of time only, and was born of the Virgin Mary, *which suffered*. This doctrine is taught by the Gospel or evangelical churches, as they are called, in *all* their schools.

Every man enlightened “by the HOLY GHOST,” *believes* in the *eternal sonship of Jesus*. And he must see *at once* that he *cannot* believe this doctrine of *two distinct natures*, because it denies the *sufferings* of the *Eternal Son*. Also his *passibility*. Also the *infinite* sacrifice and atonement. For the Eternal Son could not possibly suffer, if the *distinct* human nature *alone* suffered, as they say.

6. And as all Gospel professors of the Christian religion *agree* that we are saved by the sufferings and death of the SON of God, it follows of *necessity* that *if the Eternal SON did not and could not suffer*, we are saved by the sufferings and death of ANOTHER SON, who *was not eternal*, but of *time only*. And from this predicament and conclusion, there is no escape! because the advocates of the doctrine of a *distinct* union of natures, strenuously maintain, that, “Though there be a *union of natures in Christ*, yet there *is not a mixture or confusion* of them in their *properties*; his *humanity* is not *changed* into his *deity*, nor his *deity* into his *humanity*, but the two natures are DISTINCT.” This quotation is from “Buck’s Theological Dictionary,” Article Jesus Christ, page 241.

This, together with *all the arguments* to prove two *distinct* natures, absolutely MAKES TWO SONS IN THE HOLY TRINITY, ~~one~~ *one son who suffered*, and one son who *did not and could not suffer*. This makes *foolishness* of the Scripture, John xvii. 5. The words of Jesus are: “And now, O Father, glorify thou me with thine *own self*, with

the glory which I HAD with thee BEFORE the world was."

7. If the Eternal Son never *changed*, or laid *any thing aside*, as they assert, it is *evident*, at first sight, that *he could not* thus pray to be glorified AGAIN, as he declares, "with the glory which I HAD with thee before the world was." And, if *the humanity* is, as they *insist* upon, OF TIME ONLY, and had *no existence* BEFORE the *annunciation* and birth of our Lord at Bethlehem, this son, begotten *in time*, *could not use* the following prayer: "And now, O Father, glorify thou me with *thine own self*, with *the glory which I HAD with thee before the world was:*" because, according to their *own hypothesis and showing*, he, *the humanity*, was never in heaven, as they say, no, *not even assimilated*, nor *mixed*, with the divine nature, *much less in heaven before*, or with the Father BEFORE, *the world was:*" And therefore, according to this hypostatical INVENTION, the *humanity* COULD NOT *thus pray* to be glorified again.

8. In truth, neither the divine, nor the human nature could use the words John xvii. 5, and make *common sense* with this doctrine; which was invented *honestly*, no doubt, to "*prevent Socinianism*," but which has driven Dr. Adam Clarke, (who maintains this doctrine,) and many others, *into Socinianism altogether*, for he asserts, in his commentary on the first chapter of St. Luke, that the SON of God is INFERIOR to the Father. He *denies* also the Eternal Sonship in the most positive language. This is radical Socinianism, which always teaches that the Son is "*inferior*" to the Father. If the Son was *inferior* to the Father, he must "*forever*" continue to be inferior to the Father, because the apostle saith, Heb. xiii. 8, that "Jesus Christ is the same yesterday, to-day, and *forever:*" There-

fore he could not possibly change his *identity*. Moreover, if the "Humanity," as they call the body, soul and spirit of the Lord Jesus, is *distinct* from the divinity, he could not possibly, as a **DISTINCT** *immortal* being, change his *identity*, but must continue to be "inferior" to God throughout eternity. But we, the Church of the **ETERNAL SON**, give glory to Jesus that he has revealed unto us "that *all men should honor the Son* even as they *honor the Father*," and that all men and angels "**SHOULD BOW**" unto "**JESUS**," and "worship *him*," "the true God," "forever and ever!" Rev. v. 12, 13. For *he*, "the Son," has declared himself to be "**THE ALMIGHTY**" in the "Holy Revelation." (Rev. i. 8, and ii. 18.) "And if any man shall *take away* from the *words* of the book of *this prophecy*, God shall take away his part out of the *Book of Life*." Rev. xxii. 19. Amen! Lord Jesus!

9. We have cautioned our readers against the insidious influence of Dr. Adam Clarke's Commentaries on the Old and New Testament. And we trust that, as Dr. Clarke was an ordained *Preacher* of the Methodist Church, that the Methodist Episcopal Church will take early measures to *interdict* or *prohibit* the reading of this work amongst its members. The Methodist Episcopal Church *originally* professed to believe in the Doctrines of the Eternal Sonship, as now declared in Watson's "Theological Institutes," and we hope to see this noble Church take a firm stand against the hurtful *innovations* of Socinian writers.

10. This doctrine of two *entire* **DISTINCT** natures in the Person of Jesus, has led many popular writers into the most gross expressions, such as would be considered by the weakest or most un-

learned of the Children of God *in this Church*, as highly impious, if not Blasphemous.

We find, in the popular works of President Edwards, in the first American edition, published in the year 1808, vol. v., No. 48, pages 393 and 394, subject "DECREES AND ELECTION," the following words, in the last three lines of page 393: He says, "*It was owing to the election of GOD that the MAN JESUS was not one of the CORRUPT RACE OF MANKIND, so that his FREEDOM from SIN and DAMNATION is owing to the free sovereign love of God in him, as well as in the rest of elect men.*" And in the next paragraph on page 394, he continues: "So the man Christ Jesus has the eternal, electing love of God *to him to contemplate, and admire, and rejoice his heart*, as all his elect members have; he has it before him, *as others have*, eternally to praise God for his free and sovereign election of him, and to ascribe *his freedom from ETERNAL DAMNATION*" "TO THAT ELECTION." This doctrine, to this Church, is *awfully impious*; because it not only makes "the Man Christ Jesus" a *subject* of God and of his decrees, but this doctrine actually assumes and declares that "the Man Christ Jesus" might have been *eternally damned*, if it had not been for the election of God. "And he has *to ascribe*," saith Edwards, "*his freedom from eternal damnation, to that ELECTION.*" We give this doctrine *as an example* of the dangerous tendency of a belief in two DISTINCT natures in the person of Jesus, to mislead the mind.

11. We wish all our readers to understand us *distinctly* that *we believe* that the very Eternal Son and Divine Image of God became a true Man, or that "God" "the Word WAS MADE FLESH." And that, therefore, as God *became a Man*, he often spoke

as a man, because he *suffered, felt*, and was “*in all points* TEMPTED like as we are, yet without sin.” Therefore all his expressions of *apparent* inferiority to God, were acts of “*humiliation*,” spoken as a *true and very man*; for “it behoved” him “to suffer,” and to be tempted *like as we are*; and as *despair* of God’s mercy is one of our *peculiar temptations* just before we are “*born again*,” he must NECESSARILY *feel this awful temptation*. This was experienced on the cross, when he cried out, “My God! My God! why hast thou forsaken me!” And yet, being “*the true God*,” he at that hour *pardoned, justified, and redeemed* the penitent thief who trusted in him, AND “BY HIMSELF *purged our sins*,” (see Heb. i. 3.) As he declared to Isaiah, “And I looked, and there was *none to help*, and I wondered and there was *none to uphold*; therefore MINE OWN ARM brought salvation unto me, and my fury it upheld me.” Isa. Lxiii. 5. Therefore the Man Jesus “was” God “*by himself*.”

12. We believe that when “God was made flesh,” and became “a man,” and “purchased us with *his OWN Blood*,” he *changed not*, for it was according to HIS OWN *everlasting* and “ETERNAL PURPOSE,” as the Apostle declares Eph. iii. 11, that he became a man. It was therefore an UNCHANGEABLE PURPOSE. We believe that Jesus, the *Triune God* who died for us, will reign WITHOUT END, over all Gods, and Lords, and Angels, and redeemed souls of men, supremely, as THE ONLY POTENTATE; and that to HIS kingdom and dominion there will be NO END, as the Scriptures fully testify. See Deut. xxxii. 15, 39; and 1 Cor. x. 4; also Isa. xLiii. 10, 11. See Psal. xLv. 6; and Heb. i. 8. See Psal. xciii. 2; cXLv. 13; Isa. ix. 6, 7; Micah iv. 7; Luke i. 33; Col. i. 16;

1 Pet. iv. 11 ; 2 Pet. i. 11 ; Rev. i. 6 ; xi. 15 ; xxi. 23. We believe, therefore, from the many records of the Holy Scriptures, and those just quoted, that, after the final judgment at the "last day," "the Eternal Son," even the LORD JESUS, who suffered and died for us on Mount Calvary, who is the LORD JEHOVAH HIMSELF, Isa. xii. 2 ; see also Isa. xxvi. 1, 4 ; who is the CREATOR and MAKER of all things visible and invisible," and who "was BEFORE all things, Col. i. 16, 17,—we believe that HE, even the GOD who died for us, will "SIT" (as he declares) "ON THE THRONE OF HIS GLORY!!" Matt. xxv. 31, "FOREVER AND EVER," Heb. i. 8. And as the "BLESSED AND ONLY POTENTATE, the KING of kings, and LORD of Lords," 1 Tim. vi. 15, and HEIR of ALL THINGS," Heb. i. 2, (*because "all things were made by him and for him,"*) "HE SHALL REIGN" "IN HIS everlasting kingdom," "to which there shall be no end!" 2 Pet. i. 11 ; Luke i. 33. And this Almighty Being is JESUS! THE MAN, called the "humanity," who *suffered*, and *groaned*, and *bled*, and *died* for us on Mount Calvary ; "and *washed us from our sins in his own Blood!*" Rev. i. 5. This is the "ETERNAL SON," *on whom this Church is founded*, EVEN JEHOVAH, THE ETERNAL ROCK OF AGES." Isa. xxvi. 4. AND TO THIS MAN JESUS, *even to HIM*, be "GLORY and DOMINION *forever and ever!*" Amen! Hallelujah!

CHAPTER III.

THE "TRUE GOD" SUFFERED.

1. We believe that God "the Word" was "MADE FLESH, and dwelt among us," as the Apostle testifies, John i. 14. And in this *wonderful humiliation*, as a TRUE and VERY MAN, he *brought himself into a capacity for suffering*, and became PASSIBLE. But notwithstanding he thus "took upon him the *form* of a servant," he nevertheless *filled all things at that time*, as he did from *all eternity*; "upholding all things by the word of his power." Heb. i. 3; John xv. 5. "And by him," saith the same Apostle, "ALL THINGS CONSIST." Col. i. 17. He possessed "all power" "in heaven and in earth," as he declared, Matt. xxviii. 18. And *was* "IN HEAVEN" whilst he "dwelt among us" upon earth, as he declared unto Nicodemus. John iii. 13. The elements, and all things, were subject unto his holy will, and obeyed him. Matt. viii. 26; Mark iv. 39; John xi. 43, 44; Mark v. 7 to 15. In this last quotation from Mark, Jesus cast out the "Legion," so that the devil and his angels are also *subject* unto him, and can do nothing to hurt "*His elect*," but by *his permission*. This was verified in the case of Job, recorded in the first and second chapters of the book of Job.

2. His creative power was manifested just as fully in the feeding of the "five thousand men, besides women and children," as when he created the worlds. Because this was *a new creation*. He not only multiplied the "*five loaves and two fishes*" to feed *to fullness* this multitude, but they

"took up of the fragments that *remained* twelve baskets full," Matt. xiv. 17 to 21. This superabundance over and above the original quantity *after* the multitude were fed, shows *to a demonstration*, that the multitude were actually fed on *substantial food*, and that there was a NEW CREATION of "loaves and fishes." But this Miraculous Creation was not according to the laws of natural production, (as some would assert;) for he then created *bread* and *fish*, as though they had passed *through the fire!* Truly "by him, (The Dear Son,) all things consist:" as saith the apostle, Col. i. 13, 17.

3. We mean to show, by these quotations and arguments, that the MAN JESUS *was God*. And as Saint Paul testifies that the "fullness of the godhead," or the WHOLE GODHEAD, "dwelt" in that *holy body* which was nailed unto the cross "BODILY," Col. ii. 9, therefore the total, or the triune God the Father, the Son, and the Holy Ghost *died* on the cross, and resigned *his* body unto the sepulchre. And here we wish all our readers to understand us distinctly (even *a child* may learn)—That, as the immortal soul of a man *does not die* when *the body dies* [witness the penitent thief; *he died*, and yet *his soul* was that very day alive and *immortal* with his crucified Lord in Paradise], in like manner when Jesus, "*the true God*," died on the cross, it was the BODY of God ONLY which died, or "gave up the Ghost," and which was buried, and which HE took up again when he arose on the third day. But GOD, as regards his spirit or soul, was in Paradise that *very day*, together with the *redeemed thief*, whom he justified. Therefore, Saint John declares, "*Hereby perceive we the love of GOD, because HE laid down HIS LIFE for us*," 1 John iii. 16. And this is evident

from the following saying of Jesus himself, "But *now* they have SEEN and *hated* BOTH *me* and *my Father*." John xv. 24. Truly those who saw Jesus, saw the Father, and "besides him, the First and the Last, there is no God" nor "Saviour." See Isa. xlv. 6; also xliii. 10, 11. And therefore "the true God" suffered.



CHAPTER IV.

ON BELIEF AND ON MIRACULOUS FAITH.

1. John the Baptist testifies, "I indeed baptize you with WATER *unto* REPENTANCE. But he that cometh after me is mightier than I, *whose shoes I am not worthy to bear*; HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND WITH FIRE," Matt. iii. 11. Our glorious Redeemer declares, "He that believeth and is baptized, *shall be saved*, and he that believeth *not*, shall be *damned*," Mark xvi. 16. In the foregoing text, *water* baptism was "*unto repentance*" ONLY, but the baptism which Jesus baptizes with, SAVES THE SOUL, "For he that believeth and is baptized" with HIS baptism, "SHALL BE SAVED." And His baptism is the baptism of "the Holy Ghost, and with Fire," see Acts ii. 1-4.

2. Now we understand (as a church), by the word "believeth," *living faith* and *belief* in Jesus *himself*. As he declares, "If ye believe not that I AM HE, ye shall *die in your sins*, and whither I go, *ye cannot come*," John viii. 21, 24. That is, if ye "believe not" that Jesus is your ONLY Saviour, as he declared unto the Prophet Isaiah, ye shall die in your sins. His declaration is, "*Before me* there was no

God formed, neither shall there be *after me*; I, even I, am *the Lord*, and besides me there is no Saviour," Isa. xliii. 10, 11. So that "*there IS no Saviour and God,*" but *Jesus*. And they who *believe this* "shall be saved," and they who believe *not* that *Jesus the ONLY begotten SON, is the one ONLY Saviour,* "shall be damned," as he himself declares.

3. The Jews were "broken off," "*because of unbelief,*" and "*left desolate,*" Rom. xi. 20, Matt. xxiii. 38, and "*cast out,*" Matt. viii. 12. Yet the Jews *believed in God,* and *boasted* of it. They believed in *revelation—in miracles,*—yea, they believed *much more* than the formal churches of the present day in an *immediate communion of the soul with God*. YET they *rejected* their only Saviour, the same who spoke to their prophets, BECAUSE "he took upon him the FORM of a servant." They did not believe HIM to be the "I AM" as he declared he was; so, they were "*cast out,*" and scattered throughout the world. Saint John declares, that Jesus is "the TRUE GOD and Eternal Life," and *he himself* declares, "I and my Father ARE ONE." We believe, therefore, that GOD DIED, see 1 John iii. 16, Acts. xx. 28, Rev. i. 8, 18, and ii. 8, 18, and *purchased and redeemed us, with the blood of his cross,* Col. i. 20. And we are persuaded that those who do not believe that the MAN JESUS IS GOD, are no better than the Jews. They said to Jesus, "for a good work we stone thee not, but for blasphemy. And because that thou, being a MAN, MAKEST THYSELF GOD," John x. 33.

4. We, therefore, put the question to all Arians, Socinians, or other unbelievers—do you believe (with the Jews, as stated in the above text,) that the MAN JESUS, AS A MAN, had NO RIGHT to call himself God? For, if you say in your heart, that

this MAN, the *humanity*, as you call Jesus, *which died on the cross, is not God* “and the everlasting Father,” as the prophet (Isaiah ix. 6) *declares him the child and son, to be*; then you are a Jew in spirit, and STONE JESUS, and *slay him in “his members” by your unbelief*. And unless you repent, and *believe him to be your “Lord and God,” and only Saviour*, so that HE may have *mercy on you, you cast yourself under “the wrath and the curse.”* And you “shall be damned”—so saith Jesus, “the true God”—and you will be consigned to the regions of woe and everlasting misery, “where their worm DIETH NOT, and the fire IS NOT quenched,” Mark ix. 44 to 48; because you believe not the WORDS of Jesus. For he declares, “the WORDS that *I have spoken*, the SAME will judge him in the last day.” John xii. 48.

ON MIRACULOUS FAITH.

“Now FAITH is the SUBSTANCE of things hoped for, THE EVIDENCE of things *not seen*,” Heb. xi. 1. Therefore the apostle declares, that FAITH is the GIFT OF GOD, Eph. ii. 8. This is the belief of this church. *Faith is not an act of the creature*, as some vainly suppose, but it is an *act of Christ Jesus*, by BELIEF in him. For Jesus is the *only evidence* of things not seen, see John i. 9, and vi. 45, and 2 Tim. i. 10. And Jesus is the *true substance* or bread of heaven, as he declares, “I am that Bread of Life,” “I am the Living Bread,” John vi. 48, 51.

2. Therefore, miraculous faith is all powerful and Almighty, even in the smallest degree, even “as a grain of mustard seed,” Matt. xvii. 20, and depends

not on *quantity*, but on  EVIDENCE  *without doubt.*

3. [Our Lord declares (Luke xviii. to 8th), “When the Son of Man cometh,” shall he find FAITH *on the earth!* We, therefore, maintain that *unbelief* in the Eternity and Divinity of Jesus, the Son and Saviour, will bring on the “last judgment,” and dissolution of the world. The apostle declares that all things consist, or are upheld by the “*dèar Son,*” Col. i. 17. He, therefore, *filleth* all things to *fullness*, and if he should withdraw his power, which *upholds all things*, nature must “pass away.”]


4. Therefore, when an ACT OF FAITH *is performed*, it is done through *Jesus himself* that “*filleth* all things:” He *doeth the wonders*. Jesus the Son *himself* who *filleth* all things, moveth each atom of matter to perform the miracles and the *wonders*.

5. Therefore, although the creature may be “the temple of the Holy Ghost,” yet, in performing *an act of faith*, he doth it through the *impulse*, or through the *direct counsel*, of Jesus, who *is* the “wonderful Counsellor,” and God, even Jesus, doth the miracle HIMSELF, be it *the conversion of the soul*; or any other act of faith: “so then it is not of him that *willeth*, nor of him that *runneth*, but OF GOD that sheweth mercy,” Rom. ix. 16.

6. There is also a *dead Laodicean faith*, which *thinks* itself “*rich*,” but is “wretched, and miserable, and poor, and blind, and naked,” Rev. iii. 17.

7. And there is a *living* faith, which heals both soul and body. Glory be to JESUS! He is “WONDERFUL!”

8. We do not as a church exclude outward means in sickness, nor *medical* aid, but we say to all *believers*, FIRST try the *prescription* of Saint James. He declares “the *prayer of faith* shall save

the sick, and  the LORD shall raise him up, and if he have committed *sins*, they shall be *forgiven him!*” James v. 14, 15.

CHAPTER V.

ORIGINAL SIN.

ACCORDING to the Scripture of the Old and New Testaments, Original Sin appears to have its beginning with Lucifer. Isaiah thus testifies: “How art thou *fallen from heaven*, O Lucifer, son of the morning,—For thou hast said in thy heart, I will be like the MOST HIGH,—yet thou shalt be brought down to hell,” Isa. xiv. 12 to 15 verses. This agrees with Jude: he says, “And the angels which kept not *their first estate*, but left their *own* habitation, he hath reserved in everlasting chains.” Jesus calls the devil the father of lies, and declares “he was a *murderer from the beginning*, and ABODE NOT IN THE TRUTH,” John viii. 44. This shows his fall. But the following declaration of Jesus is decisive: “*I beheld Satan as lightning FALL FROM HEAVEN.*” This passage *confirms* the declaration of Isaiah. In Rev. xii. chap., 7 to 12 verses, is this record, “And there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was *their place found any more IN HEAVEN*, and the great dragon was *cast out*, that OLD SERPENT called the Devil, and Satan, which DECEIVETH *the whole world*, he was *cast out.*” And to this *deceiver* we ascribe the *origin* of sin.

2. It was this “*old serpent* the devil and satan,”

which tempted Adam and Eve in Paradise, and who said unto the woman, “*thou shalt not surely die,*” (see Gen. iii. 1 to 15 verses;) he said this against the express command of God, and the penalty of death, “*Thou shalt surely die,*” Gen. ii. 17. It was Adam and Eve’s *submission* to this temptation, that caused their fall, and entailed upon all the human race, the penalty of eternal death, and placed them under the “*wrath of God,*” in “*the curse;*” see Gen. iii. 17, 18, 19, Eph. ii. 3, Mark ix. 43, 48.

3. The commandment given unto Adam was, “And the Lord God commanded the man, saying, Of every *tree* in the garden thou mayest freely eat, but of the tree of *the knowledge of good and evil*, thou *shalt not* eat of it, for in the day thou eatest thereof, THOU SHALT SURELY DIE,” Gen. ii. 16, 17. Adam and Eve *partook* of the *forbidden* fruit, and *died* that day, unto the Divine Life, “Wherefore,” saith the apostle, “by *one man* SIN entered into the world, and DEATH *by sin*, and SO DEATH PASSED UPON ALL MEN,” Rom. v. 12. And the same apostle declares, “Among whom also we *were by nature the children of wrath, even as others,*” Eph. ii. 3.

4. We, therefore, believe in *original or inborn sin*. And we believe the Scripture, that Adam DIED *the very day* that he transgressed, yet not *externally*, but he died spiritually or *internally* to the Divine Life, and thus separated himself from his Creator JESUS CHRIST, and was prevented from eating any more of HIM, “the Tree of Life,” and “living bread,” by the *intervention* of a FLAMING SWORD, Gen. iii. 24, whose *cutting, severe* and “*strait*” influence, *every man* must experience, before he can be restored, and enter

“unto life,” through the New Birth. See Matt. vii. 14.

CHAPTER VI.

ON CONVICTION AND REPENTANCE.

1. We believe that evangelical or *gospel* conviction, is an operation of the Holy Ghost; and an *unmerited act* of God’s mercy on the soul, which *drives* or *impels* a man to enter into a state of “godly sorrow” and repentance, *against his natural will*; see Rom. ix. 15 to 19.

2. And although he would “*quench the operations of the Holy Spirit,*” to ease his conscience, and thus, like “Saul of Tarsus,” fight against God, yet as he now has this effectual call, (Rom. viii. 28, 29, 30,) Heb. ix. 15, he begins a spiritual warfare, Eph. vi. 11 to 18. He is “driven by the spirit into the wilderness,” like his Divine Master, (for Jesus “was tempted” “like as we are.”) That is, he is driven into great anxiety, and “tribulation,” not having any rest, and is now in this state of mind, assailed and tempted by the devil, and alternately ridiculed, or pitied, or scorned, or condemned by a *blind and unregenerated world*, as one “*beside himself,*” (as they said of our Redeemer, Mark iii. 21,) and they consider him only fit for a *lunatic* asylum.

3. The person *convicted of sin* has to use *other weapons* now than those “which are carnal;” he is drawn into prayer, and constrained, 2 Cor. v. 14, as the apostle says, with a “**VEHEMENT DESIRE,**” (2 Cor. vii. 11, Psalm c. 3,) to seek

deliverance from the *load of guilt and sin*, which the Lord Jesus, the “true light,” now opens to his view in all its horrors. And the continual cry, or language of his soul is, “O wretched man that I am! who shall deliver me from the body of this death!” Rom. vii. 24; Psal. ix. 13.

4. The person *thus convicted* is “DRAWN UNTO JESUS,” and is humbled *into repentance*, into a sincere, heartfelt, and “*godly sorrow*,” as the apostle declares, “not to be repented of,” 2 Cor. vii. 10.

5. We believe this Anxiety, Tribulation, Anguish and Groaning, *which cannot be uttered*, Rom. viii. 26, is the “strait gate and narrow way which leadeth unto life,” (see Matt. vii. 13, 14,) and is *the condition of all who are “called of God,”* Heb. v. 4, before their justification, conversion or regeneration—whether they be *open sinners* or *rigid moralists*.

6. For “the Scripture hath concluded all under sin,” saith the apostle, (Gal. iii. 22, and ALL under death, Matt. viii. 22,) Luke ix. 60, John v. 24. And all must pass through *great tribulation*, &c., *suffering, and the death* of the “self-will,” 2 Pet. ii. 10, before they can pass “from death unto life,” John v. 24, Rom. vii. 9, 10, 11—which holy and DIVINE LIFE is the PRESENCE of JESUS *in the soul*, for he that HATH THE SON, HATH LIFE, and he that *hath not the son, hath not life*, 1 John v. 12. But as Jesus himself declared, “the WRATH OF GOD *abideth* on him,” John iii. 3, 36.

CHAPTER VII.

ON REGENERATION, OR THE NEW BIRTH.

1. We believe in the NEW BIRTH, according to the following declaration of our glorious Re-

deemer: "VERILY, VERILY I say unto thee, *except a man BE BORN AGAIN*, he *cannot see the kingdom of God.*" This is the declaration of the Lord Jesus, our Almighty Redeemer, to Nicodemus, a ruler of the Jews. And on the inquiry of Nicodemus, "How *can a man be born again when he is old?*" our Lord repeats the injunction, and defines the manner in these words: "*Verily, verily, I say unto thee*, except a man be BORN AGAIN OF WATER *and of the SPIRIT*, HE CANNOT ENTER INTO THE KINGDOM OF GOD," John iii. 3, 4, 5.

2. We, the church of the Eternal Son, give glory to JESUS, the TRIUNE GOD, that he has *given us power*, and made us *capable of becoming* ADOPTED "*sons of God*," John i. 12, 13, through the *power of the Holy Ghost*, "*the spirit of adoption.*" Rom. viii. 14, 16. WE are not sons, *in this sense*, by creation—but in such a way and manner, that we become SONS of God by ADOPTION; that is, we are *adopted unto God*, by an *immediate union* and indwelling of his spirit. Rom. viii. 9; 1 Cor. vi. 19.

3. The *Eternal Son*, even Jesus, WAS BEGOTTEN OUT OF THE FATHER'S own ESSENCE "*from of old, from everlasting*," Micah v. 2. And HERE is the *evangelical or gospel difference* between the *created finite and adopted sons*, even men, and the *infinite ETERNAL and ONLY BEGOTTEN SON*, even Jesus.—We were *created*, HE was *begotten*; and we wish our readers to note *very particularly*, that the word ONLY is used in connection with the word *begotten*—that is, there is NO SON BEGOTTEN OF THE Father *but the Lord Jesus*. (See the subject Eternal Generation.)

4. We believe that, in using the word WATER (in the *new birth*), our Lord did not *mean* the *outward elementary water*, or, that we should (on receiv-

ing the new birth, and *adoption* of sons, Gal. iv. 5), *be sprinkled, or dipped* in outward water, which is John the Baptist's Baptism, and *was to repentance only*. See Matt. iii. 11, Mark i. 4, Luke iii. 3, Acts xiii. 24, xix. 4. (By referring to these texts, every sincere inquirer will be convinced, that *outward* water baptism is *to repentance only*.) We believe our Lord meant by "*Water and the Spirit*," the "**WATER OF LIFE**," (John iv. 10, 14,) Rev. xxi. 6, and the *Holy Spirit of Life*, which took place on the day of Pentecost, when the apostles first received, and were *all filled* with, the **HOLY GHOST**. See Acts ii. 1, 2, 3, 4.

5. And **THIS ALL GLORIOUS GIFT**, the apostle *positively assures us, was received by US GENTILES*, the same as by the *apostles themselves*, "*in the beginning*," on the day of Pentecost. See Acts xi. 15, x. 45, 46; also chap. iv. 31.

6. And it is *this holy baptism* of the *Holy Ghost*—the Holy Spirit—the Spirit of Truth—and Comforter, which we, the members of the Church of the Eternal Son, individually and collectively *profess to have received in our own* "*passage from death unto life*," John v. 24.

7. We, therefore, understand our Lord *to mean* by the word *water*, "**LIVING WATER**," as he declared John iv. 10, vii. 38; and Saint Paul, (Ephesians v. 26,) calls it the "**WASHING OF WATER** by the word." Also the "**WASHING of REGENERATION**," Titus iii. 5. And the evangelist declares, "*the LAMB shall lead them unto LIVING FOUNTAINS OF WATERS*," Rev. vii. 17, xxi. 6. And Jesus finally declared, Rev. xxii. 17, "*Whosoever will, let him take of the WATER OF LIFE freely*."

8. We, therefore, believe that to be *born again of*

water and the Spirit, has no reference TO, or association WITH, *outward water baptism*: (which the thief on the cross *certainly did not receive*, although he went that day with his Lord into Paradise.)

9. We maintain that the text means, that “*operation*” and “*baptism of the Holy Ghost and with fire*,” (Luke iii. 16,) which washes and cleanses, and fits the soul to become a RECEPTACLE and TEMPLE OF JESUS, *even of the HOLY GHOST*, which is the TRUE FIRE, Matt. iii. 11.

10. THE FIRE OF GOD’S LOVE then *burns and shines triumphantly in the soul*, which is compared by our Lord to the blowing of wind, John iii. 8. And is also recorded in a peculiar manner in the Acts of the apostles, Acts ii. 2, as of a rushing mighty wind.

11. We believe the souls of men thus have power given to them, at the time of regeneration, (as the apostle testifies,) to enter into the HOLIEST by the *blood of Jesus*, Heb. x. 19, and they are there met by the Almighty Bridegroom, *even Jesus himself*, in GREAT JOY, and LAUGHING *happiness*; and they *realize* the saying of our glorious Lord, “*Blessed are ye that weep now, FOR YE SHALL LAUGH*,” Luke vi. 21. This is the *experience* of the members of this church, hallelujah! But which none realize who deny the eternal sonship of Jesus, or that he existed in heaven AS A SON from all eternity.

12. They who obtain *this joy*, can WORSHIP JESUS with the *whole heart*, as “the Lord God of the holy prophets,” (see Rev. xxii. 6,) and only God of their salvation: For HE *dwells within them*. And we believe that this *abode* of Jesus *in the souls* of his children, does not mean, as many suppose, that he dwells in the soul *by his words or sayings*, (as when we say a *friend* dwells in our minds;) and

that *he himself* sits *afar off*, at the right hand of the Father, *separate* from the soul of the regenerated; but we believe that he *actually* and *personally* dwells in the soul, as perfectly so as the soul dwells in the body. He is, therefore, IMMEDIATELY IN and *with us* “*always, even unto the end of the world,*” as he declares. And this is that *new creation* which is wrought in *every soul* by the new birth, or when “*born again.*” And therefore this shows the *utter impossibility* of any soul entering into the Kingdom of Heaven *after death*, who has not *entered into* the Kingdom of God *in this life*, for Jesus declares, “Behold! the kingdom of God is WITHIN YOU.” Luke xvii. 21. And this INDWELLING of Jesus in the soul, and *his glorious Light* which necessarily CLOTHES THE SOUL, is that which is denominated “the WEDDING GARMENT.” This is the *only token of admission* into the abodes of “the Blessed.” See Matt. xxii. 3 to 13.

13. Those who have *this belief*, have the Holy Ghost, and have become “*partakers* of the divine nature,” saith Saint Peter, 2 Peter i. 4. They are also partakers of the holy “VIRTUE” which FLOWED OUT OF JESUS OUR GOD, (see Luke viii. 46, Mark v. 30,) and *healed all who touched him*: because Jesus and the Father dwell in the soul of such a believer, (see John xiv. 23,) and the “VIRTUE” *flows from* THEM through the true believer.

14. This “*virtue,*” and the Holy Ghost, are both *communicable* by contact, Luke viii. 43-46—by the laying on of hands, Acts viii. 18, or by earnest vocal or secret prayer, Acts iv. 31. Therefore we are cautioned by the apostle to “*Lay hands suddenly on no man,*” 1 Tim. v. 22. And Jesus commands us not to cast our pearls before swine, Matt. vii. 6. We, therefore, earnestly entreat our brethren to



look for *counsel* to Jesus. They should first question the mourner—and impress upon his mind that *Jesus* is his only God and Saviour, *before* they attempt to heal his soul or body, or the soul and body of the afflicted.

15. They who *believe* that *Jesus*, who “was dead,” *is the only God*, receive at seasons of divine mercy, the blessing of PERFECT LOVE, even the Holy Love of Jesus. The whole soul becomes wrapt up in the *ineffable joy* of the Holy Comforter. The soul thus blessed, can then say, O Jesus! this is *thy Love!* it is Love!—it is Love!—it is Love. And “what am I, O what am I?” saith the soul, in its lowliness. I am *nothing*, I *am* nothing. But thou, O Jesus! thou *art all*, thou art MY God! O, Glory! O, Jesus!—Jesus!—thou art Love!—thou art “the Wonderful” unspeakable Love!—O, my soul IS happy—hallelujah!!

16. And we, the members of this church, have FELT *this Love!* We have passed through the *struggle*, the *pang* and the *agony* of soul, called the “STRAIT GATE,” which all must feel, before they are “*born again;*” before their souls can be delivered from the *iron bands of sin*, and break forth into the joys of “*the blessing*”—into the joys of that pure unspeakable LOVE which flutters in the soul with rapturous delight. It is the DOVE, yea, “the PRINCE OF PEACE!” even JESUS. May *all* who read this article *come to this fullness of joy!* This is “THE KINGDOM OF GOD WITHIN” the soul, as Jesus declares, Luke xvii. 20, 21, and of which we so often speak, and sing of in our hymns. It is *this* which takes away the *sting of death*, and giveth us the victory! Hallelujah!

17. We often hear persons *pray* that they may be KEPT in the “*straight gate and narrow way* which

leadeth unto life," as declared by our Lord, Matt. vii. 13, 14. This is a *misapprehension* of the meaning of the word "*strait*," as used by our Lord. The word "*strait*," in this passage, means "strict, rigorous; *difficult* and *distressful*," (see Walker's Dictionary,) as when we say a person "*is in a strait*." The word is not spelt "*straight*," which means "not crooked," or which is used for "direct" or undeviating. This is the meaning attached to the word by those who pray, through ignorance, to be *kept* in the *straight* gate. Every *regenerated* person knows, from *his own experience*, what the "*strait* gate and narrow way" means, because he has passed *through* that "*strait* gate unto life," and has felt the *strait*, the *distress* and *anguish* of soul mentioned in the text, when he himself "passed from *death* unto life," and was "born again" by the baptism of "the Holy Ghost, and with fire."

18. The regenerated soul rejoices that he has not only *found* this "*gate*" and "*way*," but he "*rejoices evermore*" that "HE  IS  PASSED FROM DEATH UNTO LIFE," (see John v. 24,) by going through the *strait* gate and *narrow* way. He therefore "*STANDS FAST* in the *LIBERTY* wherewith Christ has made him free," Gal. v. 1; and, instead of praying to be *kept* in the *strait* and *distressful* gate, he rejoices with great joy and shouts of praise, that he is "*BORN AGAIN*," and will have no more occasion to pass through this "*gate*," because Jesus has promised that he "*shall never perish*." John x. 28. Glory be to his name!

19. The question is often asked, "What is to become of the ignorant heathen, which know not the *Law*, neither the commandments—are they to be lost, because they are not 'Born again?' God is a *just* and *merciful* being, and therefore certainly



would not sink a soul into *perdition*, which had never *heard* his laws or commandments.” We answer, that God is truly merciful and just; and we believe that he, in his infinite wisdom, will do *full and entire justice* to the departed souls of those who *die in ignorance of his requirements*:—But we have no evidence from the declarations of Jesus, or his apostles, that any soul will ever “enter into the kingdom of God,” unless he is “*Born again.*” Therefore Jesus declares, “Ye **MUST** be *Born again!*” John iii. 7. But we are certain, that *all* who have *heard* the Law and the commandments, and who do not *obey* them, are *sinner*s against the *requirements of God*. And we are most certainly informed, that “*the whole world lieth in wickedness.*” 1 John v. 19. And we are also certain, that “the *Spirit of Truth* the **WORLD** cannot receive; because it *seeth him not*, neither *knoweth him*; but ye (my disciples) *know him*; for he dwelleth with you and shall be *in you.*” This is the declaration of Jesus himself. John xv. 17. Illustrative of this, Saint Paul testifies that “the **NATURAL MAN** receiveth not the *things of the Spirit of God*, for **THEY** are *foolishness* unto him; neither can he know them, because *they are spiritually discerned.*” 1 Cor. ii. 14. And, as those to whom we write, are not of the heathen, but have generally had the *Gospel* preached unto them, either through the Bible, or vocally, our business is *with them*; and we repeat unto *such as these*, “Ye **MUST** be *Born again*, or ye can in **NO WISE**, (in *no way or manner,*) enter into the kingdom of God.” We leave the *heathen* to the mercy and justice of God, even of **JESUS**, who will dispose of them *as he pleases*, for he declares “My counsel shall stand, and I will do *all my pleasure.*” Isa. xlvi. 10. Amen, Lord Jesus.

CHAPTER VIII.

ON THE CONDITION OF THE PATRIARCHS,
PROPHETS, AND "HOLY MEN OF OLD."



1. IN connection with the subject of regeneration, is our belief in the condition of the Patriarchs, Prophets, and the "Holy men of old," who died trusting and believing in God, and who slept or rested in hope. See Matt. xxvii. 52; 1 Cor. xv. 20; 1 Thess. iv. 14; Acts ii. 26. David declares, "My flesh shall rest in hope." Psal. xvi. 9.

2. We maintain, as a fundamental *doctrine* of this church, that, from the day of Adam's fall from Paradise, up to the gift of the Holy Ghost on the day of Pentecost, spoken of in Acts ii. 1, 2, 3, 4, "NO MAN" *whatever*, be he Layman, Prophet, Priest, or King, "HATH ASCENDED UP TO HEAVEN." This is the declaration of Jesus himself to Nicodemus. John iii. 13.

3. And "*no man*" (of any age, or generation, or time, be he Layman, Prophet, Priest, or King), was *converted*, or regenerated, in the  *Gospel sense*,  as declared by the Lord Jesus to Nicodemus in the third chapter of John, from the third to the eighth verse inclusive, BECAUSE, saith the Apostle, John vii. 39, "The HOLY GHOST was NOT YET GIVEN;" and because the Lord Jesus himself assures us, that even Simon Peter was not converted. Jesus saith to Peter, "When thou ART CONVERTED, strengthen thy brethren;" this was *before* Peter denied his Saviour, and accounts for his *weakness* and *sin*. See Luke xxii. 32.

4. And again Jesus saith, "And behold *I* send the promise of the father upon you, (the Holy Ghost,)

but tarry ye in the City of *Jerusalem* until *ye be endued with power from on high.*" Luke xxiv. 49. These texts must be sufficient for every *sincere inquirer* after truth. But *all regenerated* men KNOW from their OWN witness and EXPERIENCE, that the sayings of Jesus to Peter, Luke xxii. 32, and that of John vii. 39, just quoted, ARE TRUE.

5. We will add, however, some correlative sayings of our Lord, to strengthen our doctrine. Jesus saith, "Among those that are born of women, there is not a greater prophet than John the Baptist, but *he that is LEAST* in the Kingdom of God, is GREATER *than he.*" Luke vii. 28. "The kingdom of God cometh not with *observation*, neither shall they say, *Lo here!* or *Lo there*, for behold the KINGDOM OF GOD IS  "WITHIN YOU."  Luke xvii. 21. By these sayings, we *know*, as a church, that the *least* of the *regenerated children of God* enter into the Kingdom of God, which is "WITHIN" THEM, and this is effected IN THIS LIFE, by the POWER of the Holy Ghost, and there, in that INWARD kingdom WITH JESUS, they are *greater than John the Baptist*, who, Jesus declared, was *equal to any* prophet born of women.

6. By these sayings, we perceive the great and glorious *translating* power of the baptism of "the Holy Ghost and with fire." This, and *no other*, can convert or regenerate the soul. This places us with JESUS our God, in "the Kingdom of God within" us, and also assures us of an inheritance with him in glory in the eternal mansions of his "everlasting kingdom," and elevates us above the greatest of the Patriarchs or Prophets.

7. *They* never experienced its saving influence until *after* the resurrection of JESUS, who *died for THEM*; for as HE is *our* Resurrection, and *our*

Life, so he was their resurrection and life also. Therefore it is recorded, Matt. xxvii. 52, “And the GRAVES were opened, and many BODIES OF THE SAINTS, which SLEPT, AROSE! and came out of the graves after his resurrection, and appeared in the holy city unto many;” therefore Saint Paul testifies, “Now is Christ risen from the dead, and become the FIRST FRUITS OF THEM THAT SLEPT.” 1 Cor. xv. 20; see 1 Thess. iv. 14.



8. And although the holy men of old *spake by the Holy Ghost*, yet none were converted, or born again, or went to heaven, because “JESUS was not yet Glorified,” “and the Holy Ghost not yet given.” But as the Apostle testifies, Abram believed God, and it was COUNTED to him for Righteousness—(Gal. iii. 6;) Rom. iv. 3—or “IMPUTED to him.”

9. Therefore our glorious God, even JESUS, now establishes, by the power of his Holy Spirit, “the KINGDOM OF GOD” “WITHIN” OUR SOULS, as he declared—where there are great joy and rejoicing, so that there is not “room enough to contain the blessing;” and we joy in JESUS, our PRESENT Righteousness, our Saviour and our all, who is the very resurrection to all who are “ADOPTED by him AS SONS.” Hallelujah!

10. And although we believe and realize the declaration of the Lord Jesus, that “the Kingdom of God is *within*” us, or with us, *and not without us*, yet we believe there is *also* a “PLACE” prepared for us, after the death of our “vile bodies,” where the redeemed souls of the just made perfect, will enjoy the society of each other “in heavenly places” (Eph. i. 20) in Christ Jesus, in their “glorious bodies.” And will worship JESUS, “THE LORD GOD OF THE HOLY PROPHETS,” (Rev. xxii. 6, 13, 16,) *forever and ever!*

11. And yet there will be "NO TEMPLE THEREIN"—"for the Lord God Almighty and the Lamb are the temple of it." Rev. xxi. 22. "For the TEMPLE," 1 Cor. iii. 17, and the KINGDOM *will be* IN EACH REDEEMED SOUL. Luke xvii. 21. For Jesus and the Father have made their "ABODE" IN THE SOUL. John xiv. 23. And this UNION of Jesus *with* the soul, IS THE "WEDDING GARMENT," Matt. xxii. 10, 12, 13, which is "THE LORD OUR RIGHTEOUSNESS," (or, as in the original,) "JEHOVAH our Righteousness." Jer. xxxiii. 16. And he is called, in the Revelation, "The *Righteousness of Saints.*" Rev. xix. 8. See Matt. xxii. 10, 11, 12, 13; Isa. lxi. 10; Rev. xvi. 5.



12. And, therefore, we believe that, if it WERE POSSIBLE for an *unregenerated soul* to gain ADMITTANCE to this HIGH AND HOLY ABODE of the REDEEMED souls, WITHOUT *this divine union or wedding garment of righteousness through* THE NEW BIRTH—we believe, *without such a preparation* AND UNION, the *unregenerated* souls would find the TRIUMPHANT JOYS of the *redeemed* in Heaven, *no source of consolation to themselves*; but that, as *when on earth*, they would FLEE from the POWER of God, and *the divine presence*, as from a FIRE which would *consume them*.

13. They would seek an *asylum* amongst *congenial spirits* in the regions of "*outer darkness*," where ALL SUCH as have not on this  DIVINE WEDDING GARMENT, AND UNION WITH JESUS,  will be cast. Matt. xxii. 12, 13.



CHAPTER IX.

ON THE ASSURANCE OF ETERNAL SALVATION DURING THIS LIFE.

1. WE believe that those who are “Born of God,” or Regenerated by the Baptism of the “Holy Ghost and with fire,”—whom the Lord Jesus denominates his SHEEP,—we believe such HAVE A FULL ASSURANCE of *Eternal Life*: because HE declares, “My sheep *hear my voice*, and *I know them* and *they follow me*, AND I GIVE UNTO THEM ETERNAL LIFE, and THEY SHALL NEVER PERISH.” John x. 27, 28. And Saint John testifies, “Whosoever is *born of God*, DOETH NOT COMMIT SIN. For HIS SEED *remaineth in him*, and  HE CANNOT SIN,  because he IS BORN OF GOD,” 1 John iii. 9.

2. This is the faith of this church, for we believe with the Apostle, that the “SEED” “OF GOD” will *forever protect* the Regenerated soul *from spiritual death*, or from committing *any sin* which is UNTO DEATH. “For,” says he, “if any man see his brother sin a sin which is not unto death, he shall *ask* and HE shall give him *life*; for them which *sin not unto death*,” 1 John v. 16. And in another place he declares, “If we say *we have no sin*, we *deceive ourselves*, and the *truth* is not in us,” 1 John i. 8.

3. This is illustrated by the Apostle Paul’s testimony. He says, “I delight in the law of God, after the INWARD MAN; but I see ANOTHER LAW in my members WARRING against the law of my mind, and bringing me into captivity, to the law of sin which IS IN MY MEMBERS. O

wretched man that I am! Who shall deliver me from the *body of this death*? *I thank God, through Jesus Christ our Lord.* So then, with THE MIND, *I myself serve the LAW OF GOD,*" Rom. vii. 22, 23, 24, 25. This is *plain doctrine*, and teaches us that so long as we are *in the world*, we have sin in our members, and have to WAR against the sins of "the WORLD, the FLESH, and the DEVIL." But our Lord Jesus Christ, the DIVINE SEED, gives us *a continual victory through the power of his Spirit*; by which, as he says, we "SHALL NEVER PERISH." And whereby, says the Apostle, "*ye are sealed until the day of*" (final) redemption, Eph. iv. 30. And also declares in the following heart-cheering language to the regenerated soul, Rom. viii. 38, 39: "For I am persuaded (saith he) *that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to SEPARATE US from the Love of God, which is in CHRIST JESUS our Lord.*" Amen. Hallelujah! The Apostle, in this text, *positively* declares that *nothing whatever*, in *time* or in *eternity*, "*shall be able to separate US*" (which are born of God), "*from the LOVE of God which is IN Christ Jesus our Lord.*" Glory to Jesus in the highest, for his unspeakable gift!

CHAPTER X.

ON PREDESTINATION.

WE believe that Jesus foreknows, John xvi. 30, 31, and has foreordained all things. He saith the very "hairs of your head are all numbered," and a

sparrow “shall not (even) fall to the ground” without his permission, see Matt. x. 29, 30. For *all things* CONSIST, or are *held together*, by the immediate presence of Jesus the Son of God, see Col. i. 13—17. For “all things,” saith the Apostle, “are *naked and opened* unto the eyes of him with whom we have to do,” Heb. iv. 13; Prov. xv. 11; John xxi. 17; Acts i. 24.

2. Therefore, in relation to the *foreknowledge* which God has of *his regenerated children*, we say with the Apostle, “For whom he *did foreknow*, he also *did predestinate*,—Moreover, whom he *did predestinate*, *them* he also *called*, and whom he called, *them* he also *justified*, and whom he justified *them* he also *glorified*. If GOD *be for us*, who can be *against us*?” Rom. viii. 29, 30, 31; and he continues: “Who shall lay ANYTHING to the CHARGE of GOD’S ELECT. It is *God* that Justifieth,” verse 33.

3. Therefore we say, as a church, that *all things* shall in the end *glorify God*. For as he *foreknew*, and predestinated Jeremiah *to be* “*a prophet* unto the nations before he was formed or born,” Jer. i. 5, so he declares of Pharaoh, Exodus ix. 16; Rom. ix. 17. “And in *very deed*, for *this cause* have I *raised thee up*, for to show IN THEE MY POWER, and that MY NAME may be declared throughout the earth.” It is written in Proverbs, xvi. 4, “The Lord has made *all things for himself*; yea, even the WICKED *for the day of evil*,” see Rom. ix. 22.

4. We believe God hardened the heart of Pharaoh, by *withholding his spirit from him*, Gen. vi. 3. And therefore the Church of the Eternal Son have determined, through the *support* and mercy of “the *Blessed God*” who died for us, *to glorify him*

in all things ; because he *knoweth all things*, and always PREDETERMINES the MEANS of a sinner's salvation, whether by *human instrumentality* or *immediately through the Holy Spirit*, or by physical affliction and judgment.

He *eternally* determined to *become man* and suffer and die, and *atone* for our sins, on the cross ; see Ephes. iii. 11. So he also *determined* HOW every one of his *elect* is to be converted and born again.

5. We are *fully persuaded* that, when a man has had the *gospel* preached to him, and the rich and glorious offers of *divine mercy* have been extended to him “without money and without price,” and he still *obstinately refuses* to humble himself before Jesus, his Maker and “King,” and *refuses* the HOLIEST GIFT that God can bestow, EVEN THE HOLY GHOST, which IS HIMSELF, and which is promised unto those who will ASK FOR HIM—we say such deserve the awful retribution of God, by being *left to themselves*, Gen. vi. 3, and their eternal condemnation ; and, like Pharaoh, will have to glorify God, as he in his wisdom may dictate. Therefore, when we say, as in Article 14 of Articles of Faith, that “JESUS,” “THE TRUE GOD,” has *foreordained all things*, we mean so *distinctly*. As Jesus “*knoweth all things*,” and as the past, the present, and the future are *to him* ONE ETERNAL NOW, (see Heb. iv. 13,) and as he upholds *all things*,” and *not a sparrow falleth to the ground* without his knowledge and permission, so, in relation to his creature man, he has *predestined* all things which appertain, or belong to his happiness or misery ; he foreordained that *angels* and *men* should have FREE WILL. If it were not so, *Satan* could not have fallen “from heaven,” as Jesus declares, Luke x. 18 ; neither could Adam have partaken of

the forbidden fruit, yet God would not be *Omniscient*, if he did not perfectly FOREKNOW all the ACTIONS of men *through* that FREE WILL, for he *foreknew* perfectly that Adam would “choose” the “evil,” and become a fallen creature. Accordingly, the Apostle Peter declares that it was “FORE-ORDAINED *before the foundation of the world,*” (or *before the creation of Man,*) that we should be SAVED “*with the precious BLOOD OF CHRIST.*” See 1 Peter i. 19 and 20. This *provision* to save mankind with “the precious blood of Christ,” *before* man was created, is a sure evidence of the *certain foreknowledge* of God that man *would choose* the evil.

6. So it hath been also *foreordained*, that ALL who, through FREE WILL, *do not* accept the offers of mercy through the *precious blood of Christ*, SHALL BE DAMNED, as Jesus himself declares; see Mark xvi. 16. And such will receive the just sentence of Jesus, when “he shall sit upon the throne of HIS glory”—“Depart from me, ye *cursed*, into *everlasting fire*, prepared for the devil and his angels.” Observe, this fire *is not* prepared *for man*, but for *the devil and his angels*. Into this fire every sinner plunges *himself* by his perverse will and enmity against God, and this is the *end* that God has *foreordained* for the wicked. Yet, “As I live, saith the Lord, I have *no pleasure* in the *death* of the wicked, but that the wicked *turn* from his way *and live* ;” (see Ezekiel xxxiii. 11.) This the Lord himself establishes. He says, “O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would *I have gathered thy children together*, even as a hen gathereth her chickens under her wings, *and ye WOULD NOT.*” Matt. xxiii. 27.

CHAPTER XI.

ON THE DIVINE LAW GIVEN TO MOSES
AND THE NEW COVENANT.

THE Divine law is summed up in the Decalogue, or Ten Commandments (as they are called), given to Moses on the Mount, and recorded in Exodus xx. 3-17. They are introduced as follows: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." And then begins the first commandment, as adopted by the Protestant Churches, as follows:

I. Thou shalt have no other Gods before me.

II. Thou shalt not *make unto thee* any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: *Thou shalt not BOW DOWN THYSELF to them nor SERVE THEM:* for I, the Lord thy God, am a *jealous* God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of *them* that *hate* me, and showing *mercy* unto *thousands of them* that *love me*, and *keep* my Commandments.

III. Thou shalt not take the *name* of the Lord thy God *in vain*: For the Lord will not hold him guiltless, that taketh *his name in vain*.

IV. Remember the *Sabbath-day* to keep it holy. *Six* days shalt thou labor, and do all thy work: But the *seventh day* is the Sabbath of the Lord thy God; *in it* thou shalt not do *any work*, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is

within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested* the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

3. We, the Church of the Eternal Son, adopt them as they were given to Moses on the Mount, except those parts or clauses which have been *canceled* by the Lord Jesus *himself in the Gospels*. The *first part* of the Second Commandment we maintain as it was given, which is, that we are not to WORSHIP any of *the works of Creation*, in heaven or in earth; nor to WORSHIP *any thing* MADE WITH HUMAN HANDS in the *resemblance of God*, or in the resemblance of any other thing.

3. But the last part of this commandment has been *abolished*, beginning at the word *visiting*. The children are not now visited or punished for the parents' sins. But every man who doeth evil "shall die for *his own iniquity*," "saith the Lord." See Jeremiah xxxi. 29 to 34. The prophet speaks in this glorious strain: "But *this* shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will *put my LAW* in their INWARD PARTS, and write it IN THEIR

HEARTS, and will be their God, and they shall be my people;" verse 33: see John ix. 3.

4. The commandment called the fourth has also been modified. We are now permitted to "do good on the Sabbath days," saith Jesus. The impotent man was *healed* by Him, and *commanded* to *carry his bed* on the Sabbath day. John v. 8. Even Orthodox professors of religion in all churches, now indirectly concede this point, and *do acts* on the Sabbath days for which they would have been *stoned under the old Mosaical law*. (See Numbers xv. 32-36.)

5. Our Lord and his disciples "plucked the ears of corn, and did eat" thereof on the Sabbath day, which the Jews said was "*not lawful*." Our Lord justified the act by a parallel case, (wherein David did eat the shew-bread;) and declared *it lawful* to "*do good*" on the Sabbath days, and *immediately* healed the "withered hand!" See Luke vi. 1, 10. The members of the Church of the Eternal Son keep the day called Sunday as the Sabbath, because it is good and profitable so to do, both spiritually and temporally. They do no kind of temporal work on that day. But they always place THE LORD, and his "NEW COVENANT and commandments," *above the Sabbath*, which, they believe, "was made (as Jesus saith), FOR MAN, and not man *for the Sabbath*," Mark ii. 27.

6. Our Lord declares (see Mark xii. 29, 30, 31, 32), the following to be the FIRST and SECOND commandments. (They are to be found in Deuteronomy vi. 4, 5, and in Leviticus xix. 18, as follows:)" Hear, O Israel! the Lord our God is *One Lord!* And thou shalt LOVE the Lord thy God with *all thy heart*, and with *all thy soul*, and with *all thy mind*, and with *all thy strength*. This is the FIRST

COMMANDMENT. And the SECOND is *like, namely this*. Thou shalt love thy neighbor as thyself. There is *none other* commandment GREATER THAN THESE:" & they are not in the common decalogues of the churches.—[*Note*. The word neighbor does not mean a person living nigh unto us, but it means one who *loves* us, and is *merciful* unto us. The word is defined by our Lord in the parable of the good Samaritan, Luke x. 27 to 37.]

7. The Church of the Eternal Son adopt the foregoing commandments, recorded in Mark's Gospel, as the FIRST and SECOND of the commandments, because JESUS our God *declared them* TO BE the first and second commandments. And we obey HIM, our "Lord and our God," supremely.

CHAPTER XII.

ON THE WRATH OF GOD.

1. The Apostle Paul, in his Epistle to the Ephesians, brings in the subject of the Wrath of God, in the following manner:—"And you hath he quickened, who were DEAD in trespasses and sins; wherein, in *times past*, ye walked according to the course of *this world*; according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: among WHOM also WE ALL had our conversation in *times past*, in the *lusts* of the *flesh*, fulfilling the desires of the flesh, and of the *mind*; and were BY NATURE THE CHILDREN OF WRATH, EVEN AS OTHERS." Eph. ii. 1, 2, 3.

2. This is a clear exposition of "the Wrath of God;" and it shows us that "the children of

wrath" are under the *dominion* of their own *fallen nature*. And we, therefore, maintain, as a Church, that when the *displeasure, the anger, or the wrath* of God is manifested towards a man, he is delivered over to the "OFFICER," and he is "CAST INTO PRISON," and is subjected to the "*buffetings of Satan*" through the *fallen nature*. And Jesus declares, "Verily I say unto thee, thou shalt BY NO MEANS come out *thence*, till thou hast *paid the uttermost farthing*." Matt. v. 25, 26. And if the person does not repent, the Lord withdraws his spirit *entirely* from him, and he is left "*desolate*."

3. It is recorded, Genesis vi. 3, "And the Lord said, My spirit will not *always strive* with man." And in Jeremiah, eleventh chapter, eleventh verse, it is written, "Thus saith the Lord"—"though they CRY *unto me*, I WILL NOT HEARKEN."

And Jesus declares, "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, *how often would I have gathered thy children together*, even as a hen gathereth her chickens under her wings, but YE WOULD NOT: Behold! YOUR HOUSE IS LEFT UNTO YOU DESOLATE." Matt. xxiii. 37, 38.

4. And desolate, indeed, must the soul of that man be when the Holy Spirit *ceases to strive with him*. Such as these are *first* (as before observed), "delivered unto Satan," 1 Cor. v. 5, to be buffeted and to be sifted; see Luke xxii. 31; and if they do not relent, they finally become "vessels of wrath fitted to destruction." Rom. ix. 22. And it is declared, "the *wrath* of God abideth on" them. See John iii. 36. And they are delivered over to "the curse." Isa. xliii. 27, 28, Malachi ii. 2, Matt. xxv. 41.

5. It is manifest, and self-evident, that "Jesus,"

“the Almighty,” is *omnipresent*, that is, *everywhere*: and therefore, if he was to move himself to wrath in his *Divine and glorious “Image,”* (WHICH IS THE CENTRE OF HIS OMNIPRESENCE,) he would be moved to wrath EVERYWHERE:—Because *he is everywhere*, and “*filleth all things*” to fullness. See Psal. cxxxix. 7, 10. His glorious *Presence and Light* fill all immensity, and there is no place or space where he is not.

6. And thus “THE TRUE LIGHT,” saith the Apostle, “*shineth in the darkness*, BUT THE DARKNESS COMPREHENDETH IT NOT,” John i. 5, 9. That is, Jesus is *equally* present with the devils in *hell* and the angels in *heaven*; but the devils, and the wicked in this world, “*comprehend him not*.”—that is, they cannot conceive of, or apprehend “The true light,” EVEN JESUS. And, therefore, when a sinner is *cursed*, he *ceases* to “comprehend” or apprehend the Light; and is left to the torment of the “WORM which *dieth not*, and to the FIRE *that is not quenched*,” Mark ix. 43, 48, “and the wrath of God ABIDETH on him:” John iii. 36. We, therefore, reject all those doctrines which *wrest* the Scriptures, by averring that there is *anger*, also *wrath* IN the pure and “Holy One of Israel.”

7. We believe implicitly in the ATONING “BLOOD OF JESUS,” “even the Blood of his Cross;” and that we were “purchased” and “bought with a price;”—but we do not believe that Jesus “satisfied the divine justice” of a God or a Father *separate or distinct from himself*.

8. We believe that the SON, the “*second person*” in the Holy Trinity—who is the only living and “TRUE GOD,” seen, known, apprehended; or worshiped by angels or redeemed souls of men—we believe that HE, the “I AM,” John viii. 58,

according to his OWN "*Eternal Purpose*," became a *true man*, or "*was made flesh*," and suffered, bled and died FOR US, or his *children*, on the Cross; and thus satisfied his OWN Divine JUSTICE "BY HIMSELF," Heb. i. 3. And thus "God," John i. 1, 14, "*by himself*," MEDIATED *between us* and his JUSTICE in awarding the PENALTY of *eternal DEATH*, and "the WRATH," and "the CURSE," unto Adam and his posterity for their wilful transgression.

9. And this "God" is Jesus "the First and the Last," by whom all things unexceptionally were made, and to whom all things are *subject*; and to whom all things *belong*; and *of whom* "ALL THINGS CONSIST," Col. i. 13, 16, 17, or are held together.

And hence David declares, "O Lord! if I ascend up into heaven, THOU ART THERE. If I make my BED IN HELL, *behold! Thou art there.*" Psal. cxxxix. 8. So that Jesus IS *everywhere*, and the Father is ONE *in him* and *with him eternally EVERYWHERE*.

And where JESUS is, there is LOVE. And where he is not "*comprehended*" or *manifested*, there is ABIDING WRATH. May the Lord help all Unitarians, or Socinians, Arians, and Universalists, "to flee from the Wrath to come." Matt. iii. 7; Rev. vi. 17.

CHAPTER XIII.

OF THE HOLY SCRIPTURES, THE OLD AND NEW TESTAMENTS.



WE believe the Holy Scriptures, called the Old and New Testaments, were given by inspiration of

God, 2 Tim. iii. 16; 2 Pet. i. 21; John x. 35; for, saith St. Peter, 2 Peter i. 21, “*Prophecy came not in old time by the will of man: But holy men of God spake as they were moved by the Holy Ghost.*” We acknowledge the following books as of *sacred* origin.

2. In the Old Testament, the Books are, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st Samuel, 2d Samuel, 1st Kings, 2d Kings, 1st Chronicles, 2d Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi—39 Books.

In the New Testament, are the following Books. The Gospels according to St. Matthew, St. Mark, St. Luke, and St. John. The Acts of the Apostles, and the following Epistles:—The Epistle of St. Paul to the Romans, 1 Corinth., 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, to the Hebrews; Epistles of James, of 1 Peter, and 2 Peter, of 1 John, 2 John, and 3 John, of Jude, and the Revelation of St. John—27 Books.

3. Our Blessed Lord declares. “All things must be *fulfilled*, which were written in the Law of Moses, and in the Prophets and in the Psalms, *concerning me*,” Luke xxiv. 44. This he *accomplished* “by himself.” He *blotted out* “the hand-writing of ORDINANCES, which were AGAINST US, which was CONTRARY to us, AND TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS.” Colos. ii. 14. This church, therefore, cannot NOW acknowledge any ORDINANCE. Its work is a *spiritual* work, and not ceremonial.

4. Our Lord declares, "*the Scripture cannot be broken,*" John x. 35, evidently meaning, *by those "under the Law,"* because he has "blotted out" many parts of them, substituting in the place thereof his "NEW COMMANDMENTS," in the gospel dispensation. Our Lord himself has *confirmed* most of the remarkable and wonderful events recorded in the Old Testament, by *his own immediate sayings* whilst dwelling amongst us in the flesh, and therefore *to those* who BELIEVE IN HIM and HIS SAYINGS, the scriptures are TRUE, and an OPEN BOOK, containing no prophecies which are not "*fulfilled*" or  CONSUMMATED  *in himself,* "For Christ is the END of the *Law* for *righteousness,* to every one that *believeth.*" Rom. x. 4.

5. Our Lord confirms, by his sayings, the following events:—He speaks of the death of Abel, Matt. xxiii. 35, Luke xi. 51 ; of Noah, the Ark and the Flood, Matt. xxiv. 37, 38, 39, Luke xvii. 27 ; of Sodom and Gomorrah, Matt. xi. 23, 24, Mark vi. 11, Luke xvii. 29 ; Lot, Lot's wife, Luke xvii. 28, 31, 32. Our Lord confirms the Books of Moses, Luke xvi. 31, John v. 46, 47. He speaks of the burning bush, Mark xii. 26, out of which HE commanded Moses to go unto Pharaoh, and as a sign, converted the rod (which he commanded Moses to cast on the ground), into a serpent. With this he performed the wonders in Egypt, and divided the Red Sea.

6. He speaks of the serpent in the wilderness, John iii. 14 ; of the manna, John vi. 31, 32, 49 ; he is questioned of Elias calling down fire from heaven, Luke ix. 54 ; he speaks of the Prophet Jonas in the whale's belly, Matt. xii. 40, 41, Luke xi. 29, 32 ; and declares "before Abraham was, I AM," which is the same holy title which he gave

himself out of the burning bush to Moses : hence those who *believe in Jesus*, know the Scriptures and its wonders *to be true*. Our Lord and his Apostles quote the books of the Old Testament frequently. Our Lord directly refers or speaks of the Psalms, Luke xxiv. 44 ; of Isaiah, Matt. xiii. 14, Mark vii. 6, Luke iii. 4 ; of Daniel, Matt. xxiv. 15, Mark xiii. 14 ; of Jonah, Matt. xii. 39, 40, Luke xi. 29 ; and of Zechariah, Matt. xxiii. 35, Luke xi. 51.

7. This last prophet is sublime, and glorifies his Redeemer. Speaking of the gospel day, he declares, "The LORD is MY GOD !" Zech. xiii. 9, (and continues,) "and it shall be IN THAT DAY that LIVING WATERS shall go out from Jerusalem—and THE LORD shall be KING OVER ALL THE EARTH, and in that day there SHALL BE ONE LORD, and HIS NAME ONE," Zech. xiv. 8, 9 (which *name* is JESUS). Hallelujah ! See Philipians ii. 10.

8. We believe the Holy Scriptures of the Old and New Testaments, are the *only* true *guide* to Jesus, the *Author and finisher* of man's redemption, and that without a free and unshackled access to the written records contained therein, we should, long since, have been under the *absolute* control of the TRADITIONS of ROMANISM, or, perhaps, idolatrous Pagans. And we are daily thankful unto the Lord, that he has preserved them in the purity they are now presented to us.

The division of the Books into Chapters, and into verses, is a great convenience—yet the true sense of the original is often lost by a wrong division of a verse, and *particularly* by *incorrect punctuation*.


We will here give an instance of the *obscurity* which is thus thrown over a plain and beautiful passage in St. Paul's letter to Timothy. St. Paul, in this

epistle, gives a “commandment,” and minute instruction to Timothy, relative to his duties as a minister, over the Church of Christ. He, therefore, closes his Epistle in this way: “I give thee *charge* in the sight of God, who quickeneth all things,”—“that thou KEEP THIS COMMANDMENT *without spot, unrebukable*, until the *appearing* of our Lord Jesus Christ: (WHICH, in *his times*, he will shew.)—Who is the Blessed and *only Potentate*, the King of Kings, and Lord of Lords.” 1 Tim. vi. 13, 14, 15. This is the true *punctuation* of the passage. But it is now erroneously divided at the word Christ, and *made* to read as though *Christ* would, at his *appearing*, “shew *who is*” the ONLY Potentate. Whereas the true meaning is, that Christ would then “SHEW” whether “*this Commandment*” given to Timothy and the Church, was kept “*unrebukable*” or not. By omitting the *parenthesis*, the passage is very beautiful. It appears that the learned men who made the division could not believe that “Jesus Christ” “is the ONLY POTENTATE,” although St. Paul repeatedly calls Jesus Christ “GOD” as a SON; see Heb. i. 8, where the apostle thus writes—“Unto the SON he saith, Thy throne, O GOD, is forever and ever.” Again, “Christ is *over all*, GOD, blessed forever.” Rom. ix. 5. He says, “Feed the Church of GOD, which he hath purchased with his own blood,” Acts xx. 28. And he, therefore, meant exactly as he wrote, that “our Lord Jesus Christ is the blessed and *only Potentate*—the King of Kings, and Lord of Lords,” as is expressly declared of him in Rev. xix. 16, as follows: “And he was clothed in a *vesture dipped in blood*. And he had on his vesture, and on his thigh, a name written, ‘King of Kings, and Lord of Lords.’” Again: THE LAMB shall overcome

them, for "HE is Lord of Lords, and King of Kings." See Rev. xvii. 14. Now, as there may be many wrong divisions and punctuations of the Holy Scriptures, we advise all our members (until this Church shall *officially* publish the Holy Scriptures), to keep their eyes single to the glory of the only "True God," even Jesus; and they will soon detect all such errors. See page 198, paragraphs 9, 10, 11. *Note.*—There should be a *full stop* at the word "*shew.*"

9. We love the Holy Scriptures because "*they testify of Jesus.*" "MOSES WROTE OF ME," saith Jesus, John v. 46; because Moses had no *other God* to write *about*; as St. Paul testifies: "All our Fathers drank of that Spiritual ROCK *that followed them*, and THAT ROCK WAS CHRIST." 1 Cor. x. 1—4. Again he says, *Moses* esteemed "the *reproach* OF CHRIST greater riches than the *treasures of Egypt.*" See Heb. xi. 26. Here the Apostle shows us that "*Christ*" was the God which Moses served. The Old Testament contains many examples of the long-suffering and kindness of the Lord Jehovah to his chosen people, the Jews. But that which makes them most precious to the truly regenerated soul, is, that they "*testify of Jesus,*" THE LORD JEHOVAH HIMSELF.

10. HE declared, "They," (the Scriptures,) "are *they* which *testify* OF ME," John v. 39.—We will quote the whole passage: "Search the Scriptures, for IN THEM YE THINK ye have *Eternal Life.* And *they* are *they* which TESTIFY OF ME. And ye *will not come* TO ME that ye might HAVE LIFE," John v. 39, 40. We, the Church of the Eternal Son, understand our Lord *literally*—that HE *being* GOD, (John i. 1,) the *whole Scriptures throughout* are a *testimony of* HIM, "The True God," 1 John vi. 20.

11. But the Jews *thought* that *they* could find *eternal life* in the *Old Testament*, by *searching* therein. Our Lord, however, *rebukes them* for THINKING so! and tells them *plainly*, that *he himself* is that VERY “ETERNAL LIFE, (see 1 John i. 2,) *to whom* they would not *come* that they *might have life*.” This Scripture is *perverted* by many into a *command* to *search* the Scriptures of the *Old Testament*, as if *Eternal Life* could be *found there*: whereas it was spoken in *rebuke*. Jesus Christ is only *fully* revealed in the *New Testament*,  which was *not then written*. “Jesus Christ,” (saith the Apostle,) “hath brought LIFE and immortality *to light*, through the Gospel.” See 2 Tim. i. 10.

12. And although we reverence and highly estimate *the Old Testament*, because it testifieth of Jesus, yet we, as a Church, have established OUR FAITH and belief, primarily, on the *sayings of Jesus*; and, secondarily, on those of his *inspired Apostles*, as recorded in the *New Testament*. The Lord Jesus assures us that “the *Law* and the *Prophets* were UNTIL JOHN. Since *that time*,” saith he, “THE KINGDOM OF GOD *is preached*, and every man presseth into it.” Luke xvi. 16. We have just stated that “CHRIST is the END of the LAW for righteousness to *every one that BELIEVETH*,” Rom. x. 4. The Apostle testifies in *another* place, that “Christ Jesus, the Lord, hath *blotted out* the handwriting of *Ordinances* that was *against* us, which was *contrary* to us, AND TOOK IT OUT OF THE WAY; NAILING IT TO HIS CROSS,” Col. ii. 14. This we have treated of more at large in the ADDRESS.

13. The regenerated children of God are, therefore, “FREE” from the Law of Moses, “by which no man could be justified,” Gal. v. 1, 4, 18, which the following texts will fully establish: Matt. xvii.

26; Luke xvi. 16; John viii. 32, 36; Rom. vi. 14, 18, 22; viii. 2, 21; Gal. ii. 4; 1 Pet. ii. 16; James i. 25; ii. 12.

14. As the Mosaical Law is *abolished*, and as a *part* of the Divine Law, even in the Decalogue, is *abrogated*, we, the Church of the Eternal Son, receive nothing for doctrine contained in the Old Testament, which opposes those "*New Commandments*" given by our Lord in the New Testament; or, nothing which does not strictly establish and confirm His sayings, or the sayings of his Holy Apostles.

15. The *new* Law of Jesus is, Mercy, Forgiveness, Charity or Love—love to Him supremely; and the love of our Neighbor or Brethren as ourselves. And this neighbor is the good Samaritan, (so saith Jesus, Luke x. 32, 37,) who pours the oil and wine of the kingdom into the wounds of our bruised and "half dead" soul and spirit. This "neighbor" is the *brother* "*in Christ Jesus*," who is also willing and zealous to feed and sustain the Lambs and Sheep of Christ, with the "Living Bread of Heaven," so that they may be established on the Rock of eternal ages, even Jesus, as we have said in the introduction to this volume. Amen.

CONCLUSION.

In the foregoing pages, we have demonstrated, from the Holy Scriptures of the Old and New Testaments, that there is no God whatever but the Man Jesus Christ of Nazareth: the "God which hath *purchased us WITH HIS OWN BLOOD*," see Acts xx. 28. "Neither is there salvation in *any other*," saith Saint Peter, Acts iv. 12.

2. We have proved that there cannot possibly be *two Gods*, or *two Almighty*s, according to the Scriptures; neither can there be TWO beings that can claim the Title of "the First and the Last." And as Jesus called *himself* "the Almighty," and "the First and the Last," and the "SON OF GOD," in the Holy Revelation, (see Rev. i. 8, 17; ii. 18,) therefore, we mean, *distinctly*, when we say that "there is no God whatever but the MAN Jesus Christ of Nazareth," that this MAN pre-existed "from everlasting," even from all eternity, AS A SON—and is one of the *Eternal Holy Trinity*, (see Matt. xxviii. 19,) having no "*beginning of days*." Heb. vii. 3; xiii. 8; Micah v. 2.

3. We have *demonstrated* that this "Eternal Son" is a TRIUNITY, or a Trinity in unity, "*by himself*:" that is, that the Father and the Holy Ghost are *eternally one in him*, (who is called the "*second person*" in the Holy Trinity.) Saint Paul *positively* declares that the "Dear Son" created all *principalities* and "*all things*" unexceptionably. See Col. i. 13 to 17. And, therefore, we believe that when the "DEAR SON" created the Angelical Hosts, they bowed down *unto him*, and worshiped *him*, even the "DEAR SON" which created them. We therefore believe, as a church, that it is PERDITION unto the souls of men to deny the *eternity* of the Son of God *as a Son*, or to deny the "Eternal Sonship." Because they sin against the Triune God, who deny the Son as a Son, to be one of the Eternal Holy Trinity—"The Father, the Son, and the Holy Ghost,"—as Jesus has established it. See Matt. xxviii. 19. Jesus declares, "Before Abram was, I AM," John viii. 58, and asserts his *Divine unity, as a Son*, in these words, "I and *my Father ARE ONE*." John x. 30. It is therefore recorded

that "He that *believeth not the SON*, shall not *SEE LIFE*; but the *wrath of God abideth on him*." John iii. 36. We, therefore, have a *settled conviction*, that those who maintain that the SON, as a Son, is *not* one of the Eternal Holy Trinity, even the "I AM," which he declared he was, "*shall not SEE LIFE*," but WILL LAND IN PERDITION.

4. We have demonstrated that, when "the angels of God worship *him*," as the Apostles and others worshiped him after he "*was made flesh*" and "*dwelt amongst us*," they worship the TOTAL GOD "Bodily." Therefore, the "DEAR SON" being "*the true God*" and *only* God, he declared unto the Prophet Isaiah, "BEFORE ME, THERE WAS NO GOD FORMED, *neither shall there be AFTER ME. I, even I, am THE LORD; and BESIDES ME THERE IS NO SAVIOUR.*" Isa. xliii. 10, 11. So there is "*no Saviour*" nor "God formed" but the God who spake to Isaiah, even Jesus; "*neither is there salvation in any other*" but Jesus, saith the apostle. Acts iv. 12. Therefore the apostle testifies, "he that HATH THE SON, *hath life*, and he that *hath not THE SON OF GOD, hath not life.*" 1 John v. 12.

5. We have clearly proved from the Holy Records, that The Man Jesus Christ of Nazareth, "BY HIMSELF, *purged our sins*:" Heb. i. 3, because he "*was God*." And consequently, it was God who Mediated "*by himself*," between his creature man and the "Wrath:"—which *wrath* "by nature," is the cause of man's eternal death. He, "the true God," *interposed himself* between man and the penalty of eternal death, "by the sacrifice of *himself*," saith the Apostle, Heb. ix. 26, and became "Our Righteousness, our Sanctification, and Re-

demption," and thus he saved us by the atoning "Blood of his Cross," even "*his own Blood.*"

6. We, therefore, pray *directly* unto Jesus our God and "Everlasting Father," as Isaiah calls him, (Isa. ix. 6;) and we shall worship him, the "I AM" and "Rock of ages," forever and ever. (See the Ordination Prayer, page 182.)

"The Church of the Eternal Son," therefore, has an undivided "*unity*" of *Belief*, which is this, namely, "ONE LORD," Mark xii. 29, "ONE FAITH, and ONE BAPTISM," Eph. iv. 5. And this "*one Lord*," is Jesus, John xiii. 13; this "*one Faith*," is *in Jesus alone*, John iii. 36; and this "*one Baptism*" is HIS Baptism, the *saving* Baptism of "the Holy Ghost and with fire," Matt. iii. 11.

7. We have *demonstrated* in the foregoing pages, that a man can never enter "the Kingdom of God" *after death*, who has not entered into the Kingdom of God *in this life*. And we have shown that this is effected *by the New Birth*. Therefore, we say "unto all, ye MUST be Born again." John iii. 7. And through this new Birth we are TRANSLATED AT ONCE *unto the Kingdom of God*, or "into the kingdom of his dear Son," which is set up *within us*. (See Luke xvii. 21; Mark ix. 1.) Observe, the apostle testifies that we are "*translated*," that is, we are *changed* or removed *into the kingdom of Jesus*. And we have shown in this book, that this "translation," or *new birth*, is a change as absolute as a natural birth into this world; and in this translation, we become acquainted with "the Comforter," "even the Spirit of Truth, *whom the world cannot receive*, because *it seeth him not*, neither *knoweth him*." This is the holy language of Jesus. John xiv. 16, 17. And saith Jesus, a man "*cannot enter*"

or “see” the kingdom of God “except” he is “born again,” or thus translated. He then “*hath the WITNESS in himself*,” saith the apostle. 1 John v. 10. *Notice*—our Lord uses the word “cannot.”

Opinions on this momentous subject, therefore, amount to nothing—“YE MUST *bē Born again*.”

8. We have proved abundantly from the sayings of Jesus and his Apostles, that *we* who are “converted,” “regenerated,” or “Born again,” or “Born of God,” and who have, in this manner, been “*translated*” into the Kingdom of “*the dear Son*,” Col. i. 13; Luke xvii. 21, “shall NEVER PERISH:” because Jesus declares, “My sheep hear my voice, and I know them, and they follow me, and I give unto them ETERNAL LIFE, *and they shall never perish*, neither shall any man *pluck them out of MY hand*.” John x. 27, 28.

9. And this *translation* through the New Birth IS *Christian perfection*: because the Lord Jesus, who is our *Righteousness*, then dwells and makes his “ABODE” in us as, he declares, John xiv. 23, and HE is our PERFECTION, and he keeps us, and this “*translation*” makes our calling and election *sure*—and we “shall NEVER FALL,” saith St. Peter, 2 Peter i. 11. That is, we shall “*never perish*,” nor commit any “sin unto death,” for Jesus, “The Lord our righteousness,” giveth us a perpetual victory. Glory be to his name!—But this new birth and victory cannot possibly be understood by the most sincere *servant* of God, who is a *servant only*, and not a *regenerated son* of God. The “*children*” of Jesus, who are children by this *new birth*, (who read our book,) will *clearly* understand us; but all may *learn* that they “*must be born again*,” and we have, according to our gift, pointed out the way to “seek and find” this glorious

“translation into the kingdom of the DEAR SON.” Col. i. 13.

10. We have endeavored, throughout this volume, to impress on the minds of *all*, that our motives in establishing this *new organization* of the Church of the Eternal Son, are, First, the *conversion or regeneration of immortal souls*; and, secondly, to gather those who are converted into *one church*, so that there may be “one fold and one shepherd,” even “the Almighty” Jesus! Rev. i. 8.

11. We do not expect that the members of our church will remain free from temptations and infirmities. Neither do we EXPEL our members for *transgression* from *amongst us*, who have been converted or “born again,” but we only SUSPEND *them* from outward membership or church fellowship. It, therefore, behooves the overseers of this church, and all its members, to “lay hands suddenly on no man.” We do not believe that any regenerated man can *wilfully* or *habitually* dishonor his Saviour and the cause of truth by any immoral act.

12. When members are *suspended* from membership, we do not receive them into CHURCH FELLOWSHIP again until we see *permanent signs* of their *establishment* in the truth and its requirements. We cannot receive them again into our “body” until their leprosy is healed. We dare not *entirely* cast them off; on the contrary, we are bound by the Gospel to follow them up, and to try, by all possible means, to reclaim the PRODIGALS who have strayed from their “Father’s house.” And none are embraced in this parable of our Lord but *sons* of God by the new birth; the *servants* of God are not *sons*. It is, therefore, wrong to apply this parable to the unconverted. *They cannot call God Father.*

13. Our discipline requires that *all applicants* for





membership *not converted amongst us*, should be examined by the *twenty-eight short questions*, page 214; and the *committee* will necessarily inquire into the *private walk and life of the applicant*. We hope that none will be admitted into this church without extreme caution whose *outward walk* has been “a stumbling-block in his brother’s way,” either by *licentiousness*, or *drunkenness*, or *cruelty*, or by *covetousness* or *legal inhumanity* to creditors or others, or any other ungodly act. But we exhort all to *keep themselves* “unspotted from the world.” We have stated in this volume, that we have no leading men to conduct our religious worship: we mean by this, that we have no OFFICIAL leading men; for all the brethren meet in church fellowship on a perfect equality, there being no distinction made between the rich and the poor, or the learned, or unlearned; yet it must follow that those brethren who have been largely endowed with *spiritual gifts*, will be *foremost* in their *zeal* for the glory of Jesus, and will zealously keep up the life of our meetings.

14. A tedious, prosing brother, who speaks and prays *without power*, must be *privately* admonished. If he persists, any brother in THE LIFE may interrupt him by singing, praying, or exhorting, and the first brother *must hold his peace*, according to Gospel rule. Chap. x., page 51. See paragraph 35, page 209, and paragraph 12, page 200. We will now close this book, by repeating the *summary* on pages 70 and 71.

15. SUMMARY: We have clearly demonstrated, from the holy records of the Old and New Testaments—firstly, that the SON *is eternal* AS A SON. Secondly, that he was *begotten* INSTANTLY *with the Father’s own existence*. Thirdly, that he is the VERY IMAGE of the *Father’s person*, and being the

“PERSON and SHAPE” of the Father, he is “*the Father also.*” Fourthly, that he is co-eternal and co-equal, and equally Omnipotent, Omniscient, and Omnipresent with the Father. Fifthly, that he, the SON, was worshiped from all eternity, and *whilst upon earth, as God*, and will be worshiped and adored WITHOUT END. Sixthly, that he will REIGN OVER THE UNIVERSE, over all GODS, and LORDS, and KINGS, WITHOUT END. Seventhly, that he, the SON *himself, declares* there is BUT “ONE LORD” and God, who shall be worshiped or served. See Luke iv. 8. He RECEIVED DIVINE WORSHIP, and APPROVED OF IT. HE is, therefore, the ONE ONLY LORD AND GOD, being Jehovah Jesus, “the First and the Last.” Eighthly, *He, the Eternal Son*, even the MAN Christ Jesus of Nazareth, who suffered hunger, thirst, and pain, who was *tempted*, and *felt all our infirmities*, and who finally laid down his life for us, *himself*, on the cross, on Mount Calvary, and just before he expired, cried, “My God, my God, why hast thou forsaken me?” We have proven that the ETERNAL SON, and THIS MAN, who *thus suffered* and died, ARE ONE and the SAME PERSON, that is, the MAN was GOD in one ENTIRE NATURE, because “GOD” “WAS MADE FLESH,” saith the Apostle, through the Holy Ghost. Ninthly, we have proven from the Scriptures, that there cannot be *two distinct natures* in the person of Jesus, *one human nature which suffered*, and *one Divine nature which did not and could not suffer*, as is now taught in all the “Orthodox” Theological Schools throughout all Christendom, even in the Roman Catholic Schools. It makes *two Sons* in the Holy Trinity, because the *natures are perfectly distinct* and not “*mixed nor confused*,” as they teach. Besides it makes foolish-

ness of the Scriptures, and the Lord's Prayer, John xvii. 5, which we have proven. Tenthly, we have proven, from the Scriptures, that there is *but one* eternal and only image and person of God, who can be *worshiped* or *adored*; and, therefore, although there is a Holy Trinity of persons, yet there *are not* three *distinct* "images" or "shapes" of God. The Eternal Son, even Jesus, who died for us, IS that *very Divine person* whom ALL THE ANGELS, the HOLY MEN OF OLD, and the JUSTIFIED OR REDEEMED SOULS OF MEN, in "*the kingdom of heaven*," always did, and do now worship.

And, therefore, WE MEAN BY THE TITLE, "THE CHURCH of THE ETERNAL SON,"  "THE CHURCH OF GOD, *which he hath purchased with his OWN BLOOD*"  as Saint Paul declares through the "Holy Ghost," Acts xx. 28, even the "Blood of his Cross" on Mount Calvary; He whom Saint John declares " is THE TRUE GOD."  1 John v. 20. And we can *repeat* with the Psalmist and the Apostle Paul, the *immortal truth* recorded Heb. i. 8, Psal. xlv. 6, 7, and in the same language with *them*, in adoration exclaim, "UNTO THE SON,"—"THY THRONE, O GOD, IS FOREVER AND EVER!" Amen! Hallelujah!

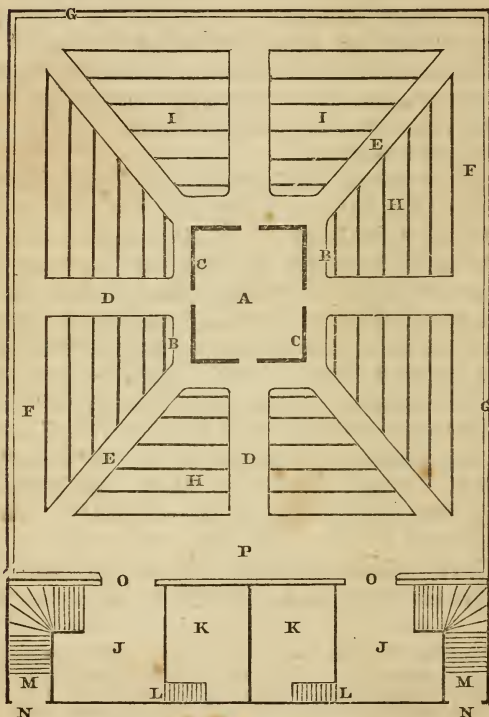
"THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN!" Rev. xxi. 22.

Note.—The following *charge* will be found in the certificates to the elders, page 191:—"And the Local Overseers of the *individual* churches throughout the (wide) circuit of his duties, WILL SEE that his *temporal wants* are supplied," &c. It should read, "that his temporal wants, and, that the wants of his wife or children are supplied." This was *intended*, but not fully expressed by the clause. We trust, however, that no brother or sister will *unnecessarily* burden the church.

PLAN OF THE HALLS FOR WORSHIP.

See pages 233 to 237.

Scale one-twentieth of an inch to a foot.



A B C. Mourner's station. A. Open space in the centre of the Hall, which the mourners will *face* when kneeling, and from which space they shall be spoken to. Two movable benches may be placed in this space, but without backs or cushions. B. Mourner's benches. [The four *diagonal* aisles may be closed at the *entrance* to these

benches, by a door to the pews back of B. This shall only be closed when the station is *crowded*.] C. Railing with kneeling boards and cushions, as in the Methodist Episcopal Churches. D. Lateral aisles, four feet wide. E. Diagonal aisles, three feet wide. F. Aisles, four feet *six inches* wide, around the walls of the Hall. G. Elevated benches around the walls, and next to the stairs, with a *foot-board*. H. Four sections of *free* pews without doors. I. Section for females exclusively. J. Vestibules. K. Two of four committee rooms. The ceilings of the Halls shall be at least twenty feet high; this will allow of two stories for these rooms. The part facing the audience at P, and the division between K K, may be made movable by upward slides, so as to give room, and also *air* from the middle front window. L. Winding Stairs to the second story committee rooms. M. Stairs of entrance up into the Hall, five feet wide;—that is, when the Halls are constructed on a second-story, which shall always be the case, *where* ground is very valuable. [These stairs shall be cased-in, ten feet high; and closed by a folding-door between O and J, which shall in warm weather be folded back against the three feet angle at J. This construction will admit light and air from the front windows, opposite the vestibules J J.] N. Outside door-way with folding doors. O. Doors into the Hall from the vestibule, four feet wide. P. Aisle six feet wide. These Halls shall be well ventilated, with large windows all around, and if possible, they shall be built in the city with side alleys, or avenues. A corner lot would always be preferable. And if these side alleys cannot be constructed, the Hall can be lighted and ventilated by a sky-light. We do earnestly hope that our Halls will always be *well lighted up at night*—and, if in cities, with gas-lights.

The construction of our Halls for worship with four sections facing the centre, and gradually rising from the centre, on a grade of one inch, or one inch and a half to the foot, with open and free pews, and a mourner's station in the centre, also WITHOUT UPPER GALLERIES, as laid down in the foregoing plan, SHALL NOT BE ALTERED BY ANY FUTURE ACT OF THIS CHURCH. Improvements in the minutiae may be made, but the broad plan shall remain. Our Overseers, Elders, Ministers, or active members shall not occupy any particular place in these Halls, but shall mix with the audience, and exhort, preach, or pray, from the place they occupy, and not go to the centre, or any particular place, for this purpose. It is a *perpetual rule* in this church, that we have no high or select seats for our Overseers, Ministers, or Elders.



A COLLECTION

OF

HYMNS,

FOR THE USE OF

THE CHURCH OF THE ETERNAL SON.

SELECTED, COMPILED, AND ADAPTED TO THE
WORSHIP OF THE ETERNAL SON.

“And when they had *sung an* HYMN, (Jesus and his Apostles,) they went out into the Mount of Olives.” MATT. xxvi. 30; MARK xiv. 26.

PHILADELPHIA:

1848.



P R E F A C E.

THE following hymns, selected generally from standard hymn-books, have been altered, where required, so as to suit the immediate worship of Jesus "The True God." 1 John v. 20. Some are given without any alteration. Of such are the following hymns from the Methodist Episcopal Hymn Book of 1843:—"O Love Divine, what hast thou done!" Hymn 187.—"With glorious clouds encompassed round." Hymn 32.—"Our Lord is risen from the dead." Hymn 523.—"He dies, the Friend of Sinners dies." Hymn 524, &c. These glorious hymns declare the ORIGINAL *faith of the Methodist Episcopal Church*, and loudly proclaim the Divinity of the "CO-ETERNAL SON." The following stanzas of Hymn 187 are sublime:

Th' IMMORTAL GOD for me has died;
My Lord, my Love, is crucified.

Many of the following hymns were composed by Dr. Isaac Watts, whose *poetry* has done more to establish the *divinity* and *eternity* of the Son of God,

than that of any modern writer. Many of his hymns have been shorn of their glory, by alterations to suit the weak faith of the churches. As an instance, in Hymn 9, Book II., Watts writes

“When God, the Mighty Maker, died,”

This has been altered, and reads in the M. E. Hymn Book, “When *Christ*, the Mighty Maker, died.” In the M. P. Hymn Book it reads, “When *Christ*, the great *Redeemer*, died;” and in other collections, it is made to read, “When *Christ*, the mighty *Saviour*, died.” So that none of these altered hymns maintain, with Dr. Watts, that “GOD, the Mighty MAKER, died.”

We recommend the Church of the Eternal Son at an early day to appoint a committee to *add* to the following list of hymns, and have them properly arranged in a suitable book. Also to have the hymns and choruses set to suitable music, so that they may be learned and sung without discord. We cherish the science of music, but we wish all our music to be composed and sung *with life* to the honor and glory of God, in accordance with the rule laid down in the XXth Article of Faith, page 100.

H Y M N S.

THE TRUE GOD.

"Our God is one Lord." Mark xii. 29.

1 P. M. 8 lines 8's.

Tis Jesus! "TRUE GOD," we adore,
Our faithful, unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end.
'Tis Jesus, the First and the Last,
Whose spirit will guide us safe home:
We'll praise him for all that is past,
And trust him for all that's to come.

2 P. M. 66, 77, 77.

JESUS, my God and King,
Thy royal state I sing:
Thou and only thou art great,
High thine everlasting throne;
Thou the sovereign potentate—
Bless'd immortal, thou alone.

2 Essay your choicest strains—
The King Messiah reigns!
Tune your harps, celestial choir,

Joyful all your voices raise ;
Christ, than Gods or Lords is higher—
Sons of men, and angels, praise!

3 Hail your dread Lord and ours,
Dominions, thrones and powers!
Source of power, he rules alone :
Veil your eyes, and prostrate fall ;
Cast your crowns before his throne—
Hail the cause, the Lord of all !

4 Let earth's remotest bound
With echoing joys resound ;
Christ to praise let all conspire ;
Praise doth all to Christ belong :
Shout, ye first-born sons of fire ;
Earth, repeat the glorious song.

5 Worthy, O Lord, art thou,
That every knee shall bow,
Every tongue to thee confess ;
Universal nature join,
Strong and mighty, thee to bless,
Gracious, merciful, benign.

6 Wisdom is due to thee,
And might and majesty ;
Thee in mercy rich, we prove :
Glory, honor, praise receive ;
Worthy thou of all our love,
More than all we pant to give.

7 Jesus, thou wilt maintain
Thine everlasting reign ;
Triune God! and source of light,
God of Gods! and Lord alone ;
King of saints! let all unite,
Gratefully thy sway to own.

3

C. M.

ALL hail the power of Jesus' name!

Let angels prostrate fall:

Bring forth the royal diadem,

And crown him Lord of all.

2 Crown him, ye martyrs of our God,

Who from his altar call;

Praise him who shed for you his blood,

And crown him Lord of all.

3 Ye chosen seed of Israel's race,

A remnant weak and small,

Hail him who saves you by his grace,

And crown him Lord of all.

4 Ye Gentile sinners, ne'er forget

The wormwood and the gall;

Go spread your trophies at his feet,

And crown him Lord of all.

5 Let every kindred—every tribe

On this terrestrial ball,

To him ALL MAJESTY ascribe,

And crown him Lord of all.

6 Oh! that with yonder sacred throng

We at his feet may fall;

There join the everlasting song,

And crown him God o'er all.

4

L. M.

JEHOVAH speaks! (let Israel hear,

Let all the earth rejoice and fear)—

He the Eternal Son proclaims,

His sovereign honors, and his names.

- 2 "I am the Last, and I the First—
The God that died, and God the just ;
There's none beside me,—none to show
Such justice and salvation too.
- 3 ["Ye that in shades of darkness dwell,
Just on the verge of death and hell,
Look up to me from distant lands,
Light, life, and heaven are in my hands.]
- 4 "My name is Jesus, I the Lord,
Have by my holy name declar'd,
To me shall all things bend the knee,
And every tongue confess to me.
- 5 "In me ALONE shall men confess,
Lies all their strength and righteousness ;
But such as dare despise my name,
I'll clothe them with eternal shame.
- 6 "In me the Lord shall all the seed
Of Israel from their sins be freed,
And by their shining graces prove
Their int'rest in my pard'ning love."

5

P. M. 6 lines 8's.

JESUS! thou art the life and light
Of all this wondrous world we see ;
Its glow by day, its smiles by night,
Are but reflections caught from thee ;
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

- 2 When day with farewell beam delays,
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven,

Those hues that mark the sun's decline,
So soft, so radiant, Lord, are thine.

3 When night, with wings of stormy gloom,
O'ershadows all the earth and skies,
Like some dark beauteous bird, whose plume
Is sparkling with a thousand eyes,
That sacred gloom, those fires divine,
So grand, so countless, Lord, are thine.

4 When youthful spring around us breathes,
Thy spirit warms her fragrant sigh,
And ev'ry flower the summer wreathes,
Is born beneath that kindling eye;
Where'er we turn thy glories shine,
And all things fair and bright are thine.

5 But fairer, brighter far than they,
Are the redeem'd, bought with thy blood;
"Heaven and earth shall pass away,"
But souls immortal dwell with God;
For God thou art! thou art divine!
And blood bought souls and all are thine.

6 P. M. 8's and 7's.

BRIGHTNESS of the Eternal Glory,
Image of one God exprest,
Jesus, let thy works adore Thee,
God supreme, forever blest!
Still upheld by their Creator,
Heaven and earth thy power confess;
Lord of universal nature,
Take the universal praise.

2 From his heavenly throne descending,
Son of God, and Son of Man,
See him on a cross depending,
By his sinful creatures slain!

O the depth of love redeeming!
 GOD his spirit doth resign;
 See the blood in pardons streaming—
 Precious balm of blood divine!

3 Flow'd from him an open fountain
 For the universal sin,
 Wash'd away th' enormous mountain,
 Made the souls of sinners clean;
 By his one complete oblation
 Jesus did the ransom give,
 Quench'd his holy indignation,
 Purg'd the guilt of all that "*live.*"

4 Object of their adoration,
 Jesus, thee thine angel-train
 Met with rapturous exclamation,
 Welcom'd to thy courts again!
 Still they shout, and fall before thee,
 Thee their great Creator own;
 Thou, the source of life and glory,
 Bright on thine eternal throne!

7

P. M. 8's and 6's.

SHALL foolish, weak, short-sighted man
 Beyond archangels go—
 Jesus the "Mighty God" explain,
 Or to perfection know?
 His attributes divinely soar,
 Above the creature's sight,
 And prostrate seraphim adore
 The glorious Infinite.

2 Jesus, thy everlasting days,
 They cannot numbered be;
 Incomprehensible the space
 Of thine immensity;

Thy wisdom's depth by reason's line
 In vain we strive to sound,
 Or stretch our laboring thought to assign
 Omnipotence a bound.

- 3 The brightness of thy glory leaves
 Description far below;
 Nor man, nor angel's heart conceives
 How deep thy mercies flow:
 Thy love is most unsearchable,
 And dazzles all above;
 They gaze, but cannot count or tell,
 The treasures of thy love!

8

C. M.

JESUS our "EVERLASTING" Lord,
 Our Father, God, and King!
 Thy sovereign goodness we record,
 Thy glorious power we sing.

- 2 By thee the victory is given:
 The majesty divine,
 And strength, and might, and earth, and heav'n,
 And all therein are thine.
- 3 The kingdom, Lord, is THINE ALONE,
 Thou dost thy right maintain:
 And high on thy eternal throne,
 O'er "Gods" and angels reign.
- 4 Riches, as seemeth good to thee,
 Thou dost, and honor, give;
 And kings their power and dignity
 Out of thy hand receive.
- 5 Thou hast on us thy grace bestow'd,
 Thy greatness to proclaim;
 Now in thy kingdom, O our God,
 We praise thy glorious name.

- 6 Thy glorious name, and mighty powers,
Thou dost to us make known;
And all the Deity is ours
In JESUS' name alone!

9

C. M.

- A** THOUSAND oracles divine
Their common beams unite;
That sinners may with angels join
To worship God aright.
CHORUS.—O the Lamb, the loving Lamb, &c.
- 2 To praise a Trinity adored
By all the hosts above;
And ONE thrice holy God and Lord
Through endless ages love.
- 3 Triumphant host! they never cease
To laud and magnify
The triune God of holiness,
Whose glory fills the sky.
- 4 Whose glory through all space extends
Which he himself imparts,
And the whole Trinity descends
With Jesus in our hearts.
- 5 'Tis then the upper choir we meet,
And shout with them and sing;
Jehovah's reigning in our souls!
The First! the Last! our King!
- 6 This "God made flesh" is wholly ours,
And shall forever reign
The God of all created powers,
Of angels and of men.
- 7 For Jesus is the only God
That heaven and earth can claim;

Worship'd by saints, by thrones adored,
 "The First! the Last!" I AM!

10

L. M.

BEFORE Jehovah's awful throne,
 Ye nations bow with sacred joy;
 Jesus who died is God alone,
 He can create and he destroy.

2 His sovereign power with none to aid
 Made us of clay and formed us men:
 And when like wand'ring sheep we stray'd,
 He brought us to his fold again.

3 We'll crowd thy gates with thankful songs,
 High as the heavens our voices raise;
 And earth, with her ten thousand tongues,
 Shall fill thy courts with sounding praise.

4 Boundless as space is thy command;
 Vast as eternity thy love;
 Firm as a rock thy truth must stand,
 When rolling years shall cease to move.

11

L. M.

"Hear, O Israel, the Lord our God is ONE Lord."
 Mark xii. 29.

O ISRAEL, hear, the Lord our God
 Is one [Eternal only] Lord:"
 Jesus his name! by all adored—
 Jehovah! Jah! Eternal Word!

2 The God of Gods! and King of Kings!
 The Lord of Lords! Eternal Son!
 Jesus! whose name salvation brings—
 The Holy! High, and Lofty One.

- 3 Thy goings forth were from of old—
From everlasting, "First and Last:"
Omniscient One! Thou dost behold
The future, present, and the past.
- 4 Thou didst declare, thou Son of Man,
Whilst in the veil of flesh and blood,
Thyself to be the great I AM—
Wert worship'd as the only God.
- 5 Thou didst declare, in flaming light,
Thyself "the First and Last," "WAST DEAD!"
Thou, Father, Son, and Spirit bright,
Thou Triune God!—on Calvary bled.
- 6 When, seated on thy glorious throne,
Before thee all thy creatures stand,
Then, thou wilt show who is thy own,
• Who thee adored at thy "RIGHT HAND."
- 7 They who deny thy holy words,
And laugh and scoff that God should die,
Will *then believe* thou'rt God of Gods;
But in eternal woe shall lie.
- 8 Jesus, our God! thy aid afford
To every doubting soul that's blest;
Grant thy ABIDING Spirit, Lord—
This, only this, gives joy and rest.

GOD'S ADVENT.

12

C. M.

PLUNG'D in a gulf of dark despair,
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimm'ring day.

- 2 With pitying eyes, Jehovah God
Beheld our helpless grief:
He saw, and (O amazing love!)
He ran to our relief.
- 3 Down from the shining seats above
With joyful haste he fled,
Enter'd *the world* in mortal flesh,
And dwelt among "*the dead*."
- 4 He spoil'd the powers of darkness thus,
And brake our iron chains:
JESUS hath freed our captive souls
From everlasting pains.
- 5 [In vain the baffled prince of hell
His cursed project tries;
We that were doom'd his endless slaves,
Are raised above the skies.]
- 6 O! for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.
- 7 [Yes, we will praise thee, dearest Lord!
Our souls are all on flame!
Hosanna round the spacious earth
To thine adored name!
- 8 Angels! assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His LOVE can ne'er be told.]

13

L. M.

THE King of glory! God the Son,
Now makes his entrance on this earth;
Behold the midnight bright as noon,
And heavenly hosts declare his birth!

- 2 About the young Redeemer's head
 What wonders, and what glories meet!
 An unknown star arose, and led
 The eastern sages to his feet.
- 3 Simeon and Anna both conspire
 The Infant Saviour to proclaim;
 Inward they felt the sacred fire,
 And bless'd the babe, and own'd his name.
- 4 Let Jews and Greeks blaspheme aloud,
 And treat the holy child with scorn;
 Our souls adore th' Eternal God,
 Who condescended to be born.

14

P. M. 11's and 10's.

HAIL the blest morn when the great Mediator
 Down from the mansions of glory descends;
 Shepherds, go worship the Babe in the manger,
 Lo! for his guard the bright angels attend.

CHORUS.

Kindest and best of the sons of the morning,
 Dawn on our darkness and lend us thine aid;
 Star in the east, the horizon adorning,
 Guide where our infant Redeemer was laid.

- 2 Cold on his cradle the dew drops are shining,
 Low lies his head with the beasts of the stall;
 Angels adore him, in slumber reclining,
 Maker, and Monarch, and Saviour, and ALL.
- 3 Say, shall we yield him a costly devotion,
 Odors of Eden, or offering divine—
 Gems from the mountains and pearls from the
 ocean,
 Myrrh from the forest, and gold from the mine?
- 4 Vainly we offer each ample oblation,
 All these can never his favor secure;

Richer by far is the heart's adoration,
Dearest to God are the prayers of the "*poor*."

15

P. M.

FROM the regions of love an angel descended,
And told the strange news how the babe was
attended ;

Go, shepherds, and visit this wonderful stranger—
With wonder and joy see your God in a manger.

CHORUS.

Hallelujah to the Lamb
Who has purchased our pardon,
We'll praise him again,
When we pass over Jordan.

- 2 Glad tidings I bring unto you and each nation ;
Glad tidings of joy, now behold your salvation :
When sudden a multitude raise their glad voices,
And shout the Redeemer while heaven rejoices.
- 3 Now glory to God in the highest is given,
Now glory to God is re-echo'd through heaven ;
Around the whole earth let us tell the glad story,
And sing of his love, his salvation and glory.
- 4 Enraptured I burn with delight and desire,
A love so divine sets my soul all on fire ;
Around the bright throne now hosannas are
ringing,
Oh, when shall I join them, and be ever singing !
- 5 Triumphantly ride in thy chariot victorious,
And conquer with love, oh Jesus, all glorious !
Thy banner unfurl, bid the nations surrender,
And own thee their Saviour, their God and De-
fender.

16

P. M. *Calvary.* 87, 87, 87.

HARK! the heralds of salvation!
Joyful news the angels bring:
God himself in flesh hath entered,
Jesus is the new born King.
Hail! all glory, hail! all glory,
Let the whole creation sing.

2 Shepherds start from midnight slumber,
See the glory shining round,
Gazing on the blaze they wonder,
Till they're prostrate on the ground:
Hallelujah! Hallelujah!
By the shepherds doth resound.

3 Fear not, shepherds, saith the angel,
Banish sorrow from your eyes;
For in Bethlehem's coarse manger
God, a spotless infant lies:
See Jehovah! see Jehovah!
Veil'd in clay below the skies.

4 Haste away, ye eastern sages,
See! the star proclaims your God;
Fear not Herod, though he rages,
Sending peals of death abroad:
Rachel mourning, Rachel mourning,
For her children he destroyed.

5 Sinners rage, each saint rejoices,
At the great Redeemer's birth;
Angels join their cheerful voices,
"Good will to men, and peace on earth."
Hallelujah! Hallelujah!
Glory in the Saviour's birth:

6 Let all people have salvation,
Saith the heralds from above;

Sound his name through every nation,
 Teach the world redeeming love;
 Go, ye heralds! go, ye heralds!
 Spread his name where'er ye rove.

- 7 Jesus, spread thy gospel glory,
 Save poor dying souls from hell;
 Let all nations bow before thee,
 Love thy name, and with thee dwell:
 Haste, ye heralds! haste, ye heralds!
 Your Redeemer's name to tell.

17

L. M.

TO Jesus, "Lord and God" supreme,
 Be everlasting honors given;
 He saves from hell, (we bless his name,)
 We call our wand'ring feet to heaven.

- 2 Not for *our* duties or deserts,
 But of his *own* abounding grace,
 He works salvation in our hearts,
 And forms a people for his praise.
- 3 'Twas his *own purpose* that begun
 To rescue rebels doom'd to die;
 His will decreed what he has done,
 Before he spread the starry sky.
- 4 Jesus, our God comes down at last,
 And makes th' eternal counsels known;
 Declares his great transactions past,
 And brings immortal blessings down.
- 5 He dies; and in that dreadful night
 Did all the powers of hell destroy;
 Rising, he brought our heaven to light,
 Our resurrection and our joy.

18

P. M. 8, 7, 4.

HARK! the voice of love and mercy
 Sounds aloud from Calvary;
 See! it rends the rocks asunder—
 Shakes the earth and veils the sky!
 'It is finished!'—

Hear the dying Saviour cry.

2 It is finished!—Oh, what pleasure
 Do these precious words afford!
 Heavenly blessings without measure
 Flow to us from Christ, the Lord:
 It is finished!—

Saints, the dying words record!

3 Finished all the types and shadows
 Of the ceremonial law;
 Finished—all that God has promised,
 Death and hell no more shall awe:
 It is finished!

Saints, from hence your comforts draw.

4 Tune your harps anew, ye seraphs,
 Join to sing the pleasing theme;
 All on earth, and all in heaven,
 Join to praise Immanuel's name:
 Hallelujah!

Glory to the bleeding Lamb!

19

L. M.

'**T**IS finished—so the Saviour cried,
 And meekly bowed his head and died;
 'Tis finished—yes, the work is done,
 The battle fought, the victory won.

2 'Tis finished—all that Heav'n decreed,
 And all the ancient prophets said,

- Is now FULFILL'D, as long designed,
 IN ME, the Saviour of mankind.
- 3 'Tis finished—Aaron now no more
 Must stain his robes with purple gore ;
 The sacred veil is rent in twain,
 And Jewish rites no more remain.
- 4 'Tis finished—this, my dying groan,
 Shall all sins cancel, except one :
 Millions shall be redeemed from death
 By this, my last expiring breath.
- 5 'Tis finished—heav'n is reconcil'd,
 And all the powers of darkness spoiled :
 Peace, love, and happiness, again
 Return and dwell with sinful men.
- 6 'Tis finished—let the joyful sound
 Be heard through all the nations round ;
 'Tis finished—let the echo fly
 Thro' heaven and hell, thro' earth and sky.
-

GOD'S CRUCIFIXION AND ATONEMENT.

20

P. M. 6 *lines* 8's.

- O** LOVE divine, what hast thou done !
 Th' IMMORTAL God hath died for me !
 The Father's CO-ETERNAL Son
 Bore all my sins upon the tree !
 Th' IMMORTAL God for me hath died :
 My Lord, my Love is crucified.
- 2 Behold him, all ye that pass by,
 The bleeding Prince of life and peace !

Come see, ye worms, your Maker die,
 And say, was ever grief like his?
 Come, feel with me his blood applied:
 My Lord, my Love is crucified.

- 3 Is crucified for me and you,
 To bring us rebels back to God:
 Believe, believe the record true,
 Ye all are bought with Jesus' blood;
 Pardon for all flows from his side:
 My Lord, my Love is crucified.
- 4 Then let us sit beneath his cross,
 And gladly catch the healing stream—
 All things for him account but loss,
 And give up all our hearts to him;
 Of nothing think or speak beside,
 My Lord, my Love is crucified.

21

C. M.

ALAS, and did my Saviour bleed!
 And did my Sovereign die!
 Would he devote that sacred head
 For such a worm as I?

- 2 [Thy body slain, sweet Jesus, thine,
 And bath'd in its own blood,
 Midst wrath of hell and death—divine
 The glorious suff'rer stood.]
- 3 Was it for crimes that I had done,
 He groan'd upon the tree?
 Amazing pity! grace unknown!
 And love beyond degree!
- 4 Well might the sun in darkness hide,
 And shut his glories in,
 When God, the mighty Maker, died
 For man, the creature's sin.

- 5 Thus might I hide my blushing face,
 While his dear cross appears,
 Dissolve my heart in thankfulness,
 And melt my eye to tears.
- 6 But drops of grief can ne'er repay
 The debt of love I owe:
 Here, Lord, I give myself away,
 'Tis all that I can do.

22

C. M.

- W**HEN the first parents of our race
 Rebell'd, and lost their God,
 And the infection of their sin
 Had tainted all our blood ;
- 2 Infinite pity touch'd the heart
 Of the eternal Son ;
 Descending from the heav'nly court,
 He left his lofty throne.
- 3 Aside the Prince of Glory threw
 His most divine array ;
 And wrapt his Godhead in a veil
 Of our inferior clay.
- 4 His living pow'r, and dying love,
 Redeem'd unhappy men ;
 And rais'd the ruins of our race
 To life and God again.
- 5 To thee, dear Lord, our flesh and soul
 We joyfully resign !
 Blest Jesus, take us for thy own,
 For we are doubly thine.
- 6 Thine honor shall for ever be
 The bus'ness of our days ;

For ever shall our thankful tongues
Thy great Atonement praise.

23

L. M.

HERE at thy cross, my dying God,
I lay my soul beneath thy love,
Beneath the droppings of thy blood,
Jesus! nor shall it e'er remove.

- 2 Not all that tyrants think or say,
With rage and lightning in their eyes,
Nor hell shall fright my heart away,
Should hell with all its legions rise.
- 3 Should worlds conspire to drive me thence,
Moveless and firm this heart should lie:
Resolv'd (for that's my last defence)
If I must perish, there to die.
- 4 But speak, my Lord, and calm all fear;
Are we not safe beneath thy shade?
Thy vengeance will not strike us here!
Nor Satan dare our souls invade.
- 5 Yes, I'm secure beneath thy blood,
And all my foes shall lose their aim:
Hosanna to my dying God,
And my best honors to his name.

24

C. M.

BEHOLD!—the Man, “the mighty God”
Comes traveling in state
Along the Idumean road,
Away from Bozrah's gate.

- 2 'The glory of his robes proclaim
'Tis our victorious king!

- “Tis I:—the Just, th’ Almighty One
That your salvation bring.”
- 3 Why, mighty Lord, thy saints inquire,
Why thine apparel’s red;
And all thy vesture stain’d like those
Who in the wine-press tread?
- 4 “I BY MYSELF have trod the press,
And crush’d my foes ALONE;
My wrath hath struck the rebels dead,
My fury stamp’d them down.
- 5 “’Tis Edom’s blood that dyes my robes
With joyful scarlet stains;
The triumph that my raiment wears
Sprung from my bleeding veins.
- 6 “Thus shall the nations be destroyed
That dare insult my saints:
I have an arm t’avenge their wrongs
An ear for their complaints.
- 7 “’Twas me, the First and Last, that died,
I wash’d you in my blood;
I am your Life, your Righteousness,
Your King, your sovereign GOD.”

25

S. M.

COME, all harmonious tongues,
Your noblest music bring,
’Tis Christ the everlasting God,
Yea, Chr’ t the Man we sing.

CHORUS.—Praise ye the Lord, Hallelujah! &c.

- 2 Tell how he took our flesh,
To take away our guilt;
Sing the dear drops of sacred blood
That hellish monsters spilt.

- 3 [Alas! the cruel spear
 Went deep into his side,
 And the rich flood of purple gore
 Their murd'rous weapons dy'd.]
- 4 [The waves of swelling grief
 Did o'er his bosom roll;
 And mountains of our sins and wrath
 Lay heavy on his soul.]
- 5 Down to the shades of death
 He bow'd his awful head;
 Yet he arose to live and reign
 When death itself is dead.
- 6 No more the bloody spear,
 The cross and nails no more;
 For hell itself shakes at his name,
 And all the heavens adore.
- 7 Jesus forever sits
 Eternal on his throne!
 His throne is heav'n, [and ransomed souls
 Are temples of his own.]
- 8 There his full glories shine
 With uncreated rays,
 And bless his saints' and angels' eyes,
 To everlasting days.

26

C. M.

DEAREST of all the names above,
 My Jesus and my God,
 Who can resist thy heavenly love,
 Or trifle with thy blood?

- 2 'Tis by the merits of thy death
 We are made whole again:

'Tis by thy interceding breath
The Spirit dwells with men.

3 When God made man by faith I see
My heaven is begun:

The holy, just, and sacred Three
In Jesus' name are one.

4 And when my Jesus' face appears
My hope, my joy begins:

His name forbids my slavish fears,
His grace removes my sins.

5 While Jews on their own law rely,
And Greeks of wisdom boast,
I love th' INCARNATE MYSTERY,
On Jesus fix my trust.

27

P. M.

SAW ye my Saviour! saw ye my Saviour!
Saw ye my Saviour and God?

Oh! he died on Calvary, to atone for you and
me,

And to purchase our pardon with blood.

2 He was extended! he was extended!

Shamefully nail'd to the cross:

Oh! he bowed his head and died! thus my Lord
was crucified,

To atone for a world that was lost.

3 Jesus hung bleeding! Jesus hung bleeding!

Three dreadful hours in pain:

Oh! the sun refused to shine, when his majesty
divine

Was derided, insulted and slain.

4 Darkness prevailed! Darkness prevailed!

Darkness prevailed o'er the land:

- Oh! the solid rocks were rent, through creation's
vast extent,
When the Jews crucified God made man.
- 5 When it was finish'd, when it was finish'd,
And the atonement was made;
He was taken by the great, and embalm'd in
spices sweet,
And in a new sepulchre was laid.
- 6 Hail, mighty Saviour! Hail, mighty Saviour!
Author of peace and of pow'r!
Oh! he burst the bands of death, and triumph-
ant through the east,
He ascended "where he was before."
- 7 Now interceding! Now interceding!
Pleading that sinners may live;
Crying, mourner I have died! O behold my hands
and side!
I redeem'd you, and I will forgive.
- 8 I will forgive you! I will forgive you!
Only repent and believe:
Do just now come unto me, I'll be reconciled to
thee,
And salvation your souls shall receive.

28

C. M.

WITH glorious clouds encompass'd round,
Whom angels dimly see;
Will the unsearchable be found,
Or God appear to me?

- 2 Will he forsake his throne above,
Himself to worms impart?
Answer, thou Man of grief and love,
And speak it to my heart.

- 3 In manifested love explain
 Thy wonderful design;
 What meant the suffering Son of Man,
 The streaming blood divine?
- 4 Didst thou not in our flesh appear,
 And live and die below,
 That I might now perceive thee near,
 And my Redeemer know?
- 5 Come, then, and to my soul reveal
 The heights and depths of grace,
 The wounds which all my sorrows heal,
 That dear disfigured face.
- 6 Before my eyes of faith confess'd,
 Stand forth a slaughter'd Lamb;
 And wrap me in thy crimson vest,
 And tell me all thy name.
- 7 JEHOVAH in thy person show,
 JEHOVAH crucified!
 And then the pard'ning God I know,
 And feel the blood applied.
- 8 I view the Lamb in his own light,
 Whom angels dimly see;
 And gaze, transported at the sight,
 To all eternity.

29

C. M.

BEHOLD the Saviour of mankind
 Nail'd to the shameful tree!
 How vast the love that him inclined
 To bleed and die for thee!

CHORUS.—O the Lamb, the loving Lamb, &c.

- 2 Hark, how he groans! while nature shakes,
 And earth's strong pillars bend!

The temple's veil in sunder breaks,
The solid marbles rend.

3 'Tis done! the precious ransom's paid!

“Receive my soul!” he cries:

Immanuel bows his sacred head!

God bows his head, and dies!

4 But soon he'll break death's envious chain,
And in full glory shine:

O Lamb of God, was ever pain,

Was ever love like thine!

30

P. M. 76, 76, 77, 76.

JESUS drinks the bitter cup,
The wine-press treads ALONE:
Tears the graves and mountains up,
By his expiring groan:
Lo, the powers of heaven he shakes,
Nature in convulsion lies;
Earth's profoundest centre quakes,
The great Jehovah dies!

2 O he dies! he dies for me,

I feel the mortal smart!

See him hanging on the tree,

A sight that breaks my heart!

O that all to him might turn!

Sinners, ye may love him too;

Look on him, ye pierced, and mourn

For He has bled for you.

3 Weep o'er your desire and hope,

With tears of humblest love!

Sing, for Jesus is gone up,

And reigns enthroned above!

Lives our Head to die no more,

Power is all to Jesus given;

- Worship'd as he was before,
 The only King of heav'n.
- 4 Lord, we bless thee for thy grace
 And truth, which never fail;
 Hast'ning to behold thy face
 Without a dimming veil;
 We shall see our heavenly King,
 All thy glorious love proclaim,
 Help the angel choirs to sing
 Almighty! sov'reign Lamb.

31

P. M. 8's and 7's.

- H**AIL! thou once despised Jesus,
 Hail, thou everlasting King!
 Thou didst suffer to redeem us,
 Thou didst free salvation bring.
 Hail, thou agonizing Saviour,
 Bearer of our sin and shame!
 By thy merits we find favor,
 Life is given through thy name.
- 2 God made flesh by God appointed,
 All our sins on thee were laid:
 Thou anointer, and anointed,
 Thou hast full atonement made:
 All thy people are forgiven
 Through the virtue of thy blood:
 Open'd is the gate of heav'n;
 Peace is made 'twixt man and God.
- 3 Jesus, hail! enthroned in glory,
 There for ever on thy throne!
 All the heavenly hosts adore thee,
 For thou art God, and God alone:
 Now with sinners thou art pleading,
 Now thou dost our place prepare;

Ever with us interceding,
Till in glory we appear.

- 4 Worship, honor, power, and blessing,
Thou art worthy to receive :
Loudest praises without ceasing,
Meet it is for us to give ;
Help, ye bright angelic spirits,
Bring your sweetest, noblest lays ;
Help to sing our Saviour's merits,
Help to chant Immanuel's praise.
-

THE RESURRECTION OF GOD.

32

C. M.

HOSANNA to the Prince of Light,
That clothed himself in clay ;
Enter'd the iron gates of death,
And tore the bars away.

- 2 Death is no more the king of dread
Since our Immanuel rose ;
He took the tyrant's sting away,
And spoil'd our hellish foes.

- 3 See how the Conq'ror mounts aloft,
All glorious he flies ;
With scars of honor in his flesh,
And triumph in his eyes.

- 4 There our Almighty Saviour reigns,
And scatters blessings down ;
Our Jesus, Father, Maker, God,
Of the celestial throne.

- 5 [Raise your devotion, mortal tongues,
To reach his blest abode;
Sweet be the accents of your songs
To our incarnate God.
- 6 Bright angels, strike your loudest strings,
Your sweetest voices raise;
Let heaven and all created things
Sound our Immanuel's praise.]

33

C. M.

- B**LESS'D morning, whose young dawning rays
Beheld our rising God;
That saw him triumph o'er the dust,
And leave his last abode!
- 2 In the cold prison of a tomb
The dead Redeemer lay,
Till the revolving skies had brought
The third, the appointed day.
- 3 Hell and the grave unite their force
To hold our God in vain;
The sleeping conqueror arose,
And burst their feeble chain.
- 4 To thy great name, almighty Lord,
These sacred hours we pay,
And loud hosannas shall proclaim
The triumphs of the day.
- 5 [Salvation and immortal praise
To our victorious King!
Let heaven, and earth, and rocks, and seas,
With glad hosannas ring.]

34

C. M.

THE Lord of sabaoth let us praise,
In concert with the bless'd,
Who, joyful in harmonious lays,
Employ an endless rest.

2 Thus, Lord, while we remember thee,
We bless'd and holy grow ;
By hymns of praise we learn to be
Triumphant here below.

3 On this glad day a brighter scene
Of glory was display'd,
By God, th' eternal Word, than when
This universe was made.

4 He rises, who mankind has bought
With grief and pain extreme :
'Twas great to speak the world from naught,
'Twas greater to redeem.

5 ALONE the dreadful race he ran,
ALONE the wine-press trod ;
He died and suffer'd God made man,
He rose the living God.

6 The Sun of righteousness appears,
To set in blood no more ;
Adore the scatterer of your fears,
Jesus your God adore.

35

L. M.

HE dies ! the Friend of sinners dies !
Lo ! Salem's daughters weep around ;
A solemn darkness veils the skies,
A sudden trembling shakes the ground :

- Come, saints, and drop a tear or two
 For him who groan'd beneath your load:
 He shed a thousand drops for you,
 A thousand drops of richer blood.
- 2 Here's love and grief beyond degree,
 The Lord of glory dies for man!
 But lo! what sudden joys we see:
 Jesus the dead revives again!
 The rising God forsakes the tomb;
 (In vain the tomb forbids his rise;)
 Cherubic legions guard him home,
 And shout him "Welcome to the skies!"
- 3 Break off your tears, ye saints, and tell
 How high your great Deliv'rer reigns;
 Sing how he spoil'd the hosts of hell,
 And led the monster death in chains!
 Say, "Live for ever, wondrous King!
 Born to redeem, and strong to save!"
 Then ask the monster, "Where's thy sting?"
 And, "Where's thy victory, boasting grave?"

36

L. M.

- O**UR Lord is risen from the dead;
 Our Jesus is gone up on high!
 The powers of hell are captive led,
 Dragg'd to the portals of the sky.
 There his triumphal chariot waits,
 And angels chant the solemn lay;
 Lift up your heads ye heavenly gates;
 Ye everlasting doors, give way.
- 2 Loose all your bars of massy light,
 And wide unfold th' ethereal scene;
 He claims these mansions as his right,
 Receive the King of Glory in.

Who is the King of Glory? Who?

The God that all our foes o'ercame—

The world, sin, death, and hell o'erthrew ;—

And Jesus is the conqueror's name.

3 Lo! his triumphal chariot waits,

And angels chant the solemn lay ;

Lift up your heads, ye heavenly gates ;

Ye everlasting doors, give way.

Who is the King of Glory? Who?

The Lord, of glorious power possess'd ;

The King of saints and angels, too,

God over all, for ever bless'd.

THE GENERAL RESURRECTION.

37

S. M.

AND must this body die?

This mortal frame decay?

And must these active limbs of mine

Lie mould'ring in the clay?

2 Corruption, earth, and worms,

Shall but refine this flesh,

Till my triumphant spirit comes

To put it on afresh.

3 God my Redeemer lives,

And often from the skies

Looks down and watches all my dust,

Till he shall bid it rise.

4 Array'd in glorious grace

Shall these vile bodies shine,

And every shape, and every face

Look heavenly and divine.

- 5 These lively hopes we owe
 To Jesus' dying love;
 We would adore his grace below
 And sing his power above.
- 6 Dear Lord, accept the praise
 Of these our humble songs,
 Till tunes of nobler sounds we raise
 With our immortal tongues.

38

L. M.

- T**HE day of Christ, our "Lord and God,"
 We humbly hope with joy to see,
 Wash'd in the sanctifying blood
 Of an expiring Deity,
- 2 Who did for us his life resign.
 There is no other God but one;
 For all of plenitude divine
 Is Jesus the Eternal Son.
- 3 Spotless, sincere, without offence,
 O may we to his day remain!
 Who trust the blood of Christ to cleanse
 Our souls from every sinful stain.
- 4 Lord, we believe the promise sure!
 The purchased Comforter impart!
 Apply thy blood to make us pure:
 To keep us pure in life and heart!
- 5 Then let us see that day supreme,
 When none thy Godhead shall deny!
 Thy sovereign majesty blaspheme,
 Or count thee *less* than the Most High:
- 6 When all who on their God believe,
 Who here thy last appearing love,
 Shall thy consummate joy receive,
 And see thy glorious face above.

THE NEW BIRTH; OR, THE KINGDOM OF GOD.

“The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or Lo there! For behold! THE KINGDOM OF GOD IS WITHIN YOU.”
So saith Jesus. Luke xvii. 20, 21.

39

P. M. 6 lines 11's.

LISTEN! O Sion! Jehovah hath spoken,
 The Lord thy Redeemer commands thee arise;
 Far o'er the earth reigns darkness unbroken,
 While heaven's bright day-star illumines thy skies.

*Listen! O Sion! Jehovah hath spoken,
 The Lord thy Redeemer commands thee, arise!*

2 See that dark spirit! which Jesus rejected,
 (Which cried for his cross, for the nails, and “his
 blood;”)

Now in your midst from hell's region reflected—
 'Tis *antichrist teaching the SON is not God.**

3 Rise to their rescue! *this error* is stealing
 O'er souls that Jehovah has bought with his blood!
 View Calvary's scenes! are they not appealing?
 The light thence enkindled, O show them their God!

4 Show them that Jesus is God, and God only—
 Show them the Son is th' Eternal I Am:

See him, ye broken! view him, ye lonely!
 Your Father! your Maker! all glorious Lamb!

5 Brother, shout glory! thy darkness hath vanish'd,
 Thy sky has been lit by His radiant glow;
 Joy that the shades that enwrapp'd thee are ban-
 ish'd,

The kingdom of God now *within thee* doth flow.

* 1 John ii. 22, 23; and iv. 3.

40

P. M. 10, 10, 11, 11.

REJOICE evermore with angels above,
 In Jesus's power, in Jesus's love:
 With glad exultation your triumph proclaim,
 Ascribing salvation to God the blest Lamb.

2 Thou, Lord, our relief in trouble hast been;
 Hast saved us from grief, hast saved us from sin;
 The power of thy Spirit hath set our hearts free,
 And now we inherit all fullness in thee.

3 All fullness of peace, all fullness of joy,
 And spiritual bliss that never shall cloy;
 To us it is given in Jesus to know,
 The kingdom of heaven *within* us below.

4 No longer we join, while sinners invite,
 Nor envy the swine their brutish delight;
 Their joy is all sadness, their mirth is all vain,
 Their laughter is madness, their pleasure is pain.

5 O might they at last with sorrow return,
 The pleasure to taste for which they were born:
 Our Jesus receiving, our happiness prove,
 The joy of believing, the heaven of love.

41

P. M. 6 lines 8's.

LO! God is here! Jesus his name!
 And O! how joyful is this place!
 Let all within us feel the flame,
 And humbly bow before his face!
 Who know his power, his grace who prove,
 Serve him with joy, with rev'rence, love.

2 Jesus is here! Him day and night
 Th' united choirs of angels sing;

To Him, enthroned above all height,
 Heaven's host their noblest praises bring:
 Disdain not, Lord, our meaner song,
 Who praise thee with a stamm'ring tongue.

- 3 Gladly the toys of earth we leave,
 Wealth, pleasure, fame, for thee alone;
 To thee our will, soul, flesh, we give—
 O take! O seal them for thine own!
 Thou art the God, thou art the Lord:
 Be thou by all thy works adored!
- 4 Being of beings! may our praise
 Thy courts with grateful fragrance fill:
 Still may we stand before thy face,
 Still hear and do thy sovereign will:
 To thee may all our thoughts arise,
 Eternal holy sacrifice.
- 5 In thee we move:—all things of thee
 Are full, thou Source and Life of all:
 Thou vast unfathomable sea!
 (Fall prostrate, lost in wonder fall
 Ye sons of men! for God was man!)
 All may we lose, so thee we gain!
- 6 As flowers their op'ning leaves display,
 And glad drink in the solar fire,
 So may we catch thy every ray—
 So may thy Spirit us inspire,
 Thou brightness of eternal beam!
 Thou purging fire, thou quick'ning flame!

42

P. M. 11, 12, 11, 12.

MY God, I am thine—what a comfort divine!
 What a blessing to know that my Jesus is
 mine!

In the heavenly Lamb, thrice happy I am;
And my heart doth rejoice at the sound of his
name.

2 True pleasures abound in that rapturous sound;
And whoever hath found it, the kingdom hath
found;

My dear Jesus to know, and feel his blood flow,
It is life everlasting! 'tis heaven below!

3 Yet onward I haste to the heavenly feast,
That, that is the fullness; but this is the taste!
And this I shall prove, till with joy I remove
To the heaven of heavens in Jesus's love.

43

P. M. 10, 12, 8, 8, 10.

COME and unite to worship God our Saviour!
Jesus! The Man who bled, and died on Cal-
vary;

He left the realms of endless light
To save our souls from darkest night:
O come, and worship Him, with songs of praise!

2 He is the bright, the only morning star
That can bestow one ray of light to cheer my soul.
O send thy Holy Spirit down!

With joy our humble efforts crown!
And let thy name be prais'd without control!

3 Join, all ye saints, to worship and adore him!
He calls the vilest sinner—and with outstretch'd
arms,

Bids all approach, and freely claim,
The ransom he has paid for them,
O! give Him glory for evermore!

44

P. M.

HOSANNA to Jesus! I'm fill'd with his praises!
Come, oh my dear brethren, and help me to
sing;

No theme is so charming, no love is so warming—
It gives joy and gladness, and comfort within.

2 Hosanna is ringing; I'm happy while singing
And shouting the praises of Jesus's name!
The angels in glory repeat the glad story
Of Jesus's love which is made known to men.

3 Hosanna to Jesus, who died to redeem us!
I'll serve him and love him wherever I go;
He's now gone to heaven: the Spirit he's given
To quicken and comfort his children below.

4 Hosanna for ever! His grace, like a river,
Is rising and spreading all over the land;
His love is unbounded—to all is extended;
And sinners are feeling the heavenly flame.

5 Hosanna to Jesus! my soul how it pleases
To see sinners falling and crying to God;
Then shouting and praising, they cry, "'Tis amaz-
ing!

We've found peace and pardon in Jesus's blood."

6 Hosanna is ringing; hark how they are singing!
"All glory to Jesus, we've tasted his love."
The KINGDOM OF HEAVEN to mortals is given,
And rolls through *my soul* from the mansions
above.

7 Hosanna to Jesus! my soul feels him precious;
In bright beams of glory, he comes from above.
My heart is now glowing; I feel his love flowing:
I'm sure that my Jesus I really do love.

8 Hosanna is ringing ; the saints now are singing,
And marching to glory in bright royal bands :
Come on, my dear brethren, and press onward with
them,

For Jesus invites us with crowns in his hands.

9 Hosanna to Jesus ! My soul sweetly rises ;
I'll soon be transported to a happier clime,
Where I shall behold him—adore him forever,
And through his own glory eternally shine.

45

P. M.*

WHAT a wonder of mercy is this !
What a heaven of rapturous bliss !

That a sinner like me

Should from sin be set free,

By the blood that was shed on the tree.

2 What a wand'rer from God I have been !

What a lover of folly and sin !

I have fought against love :

And with light from above,

To accomplish my ruin I strove.

3 What a merciful Father I have !

Even Jesus ! almighty to save

From my sins ; as I lay

In the mire and the clay,

From the pit he hath caught me away.

4 What a Saviour, Redeemer, and King !

What a song he hath taught me to sing !

Hallelujah, I cry,

He hath set me on high ;

O he saved me when ready to die !

* Minstrel of Zion, page 53.

- 5 What a joy in my bosom doth roll!
 'Tis the kingdom of God in my soul!
 What a hope in my breast,
 'Tis the heavenly rest,
 Which I long'd to enjoy with the blest.
- 6 What a wonder of mercy it is!
 What a rapture! a heaven of bliss!
 Hallelujah! again!
 Hallelujah! amen!
 I am saved through the Lamb that was slain.

46

P. M. 4, 11's.

O JESUS, my Saviour, I know thou art mine;
 For thee all the pleasures of earth I resign:
 Thou art my rich treasure, my joy and my love;
 Nothing richer possessed by the angels above.

2 Thy spirit first taught me to know I was blind,
 Then taught me the way of salvation to find;
 And when I was sinking in gloomy despair,
 My Jesus reliev'd me, and bid me not fear.

3 In vain I attempt to describe what I feel;
 The language of mortals here ever must fail:
 My Jesus is precious, my soul's in a flame,
 And the kingdom of heaven I feel in his name.

4 I find him in singing, he is present in prayer,
 In sweet meditation he always is near;
 My *constant companion*, may we never part;
 All glory to Jesus, *he dwells in my heart*.

5 I know I do love thee, yes now, my dear Lord;
 I love thy dear children, thy ways and thy word;
 I love all creation, I love sinners too,
 Since Jesus has died to redeem them from wo.

6 When happy in Jesus, I cannot forbear,
 Though sinners despise me, his love to declare;

His love overwhelms me—O that I could fly,
And praise him in mansions prepared on high.

47

C. M.

SALVATION! O the joyful sound!
What pleasure to our ears!

A sovereign balm for every wound,
A cordial for our fears.

*Glory, honor, praise, and power,
Be unto the Lamb for ever!*

Jesus Christ is our Redeemer!

Hallelujah! praise the Lord!

2 Salvation! with its joys, are come;
Our souls are wash'd from sin;
Jesus, our God, has brought us home—
His kingdom is within!

3 Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

4 Salvation! O thou bleeding Lamb!
To thee the praise belongs:
Salvation shall inspire our hearts,
And dwell upon our tongues.

48

P. M. 11, 9, 11, 9.

HOW happy are they
Who their Saviour obey,
And have laid up their treasures above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love!

CHORUS.

Glory be to Jesus! Glory be to Jesus!

Come with us, come with us,

Come with us in love!

And we'll all march together

To heaven above.

2 That comfort *is* mine,

For the favor divine

I have found in the blood of the Lamb ;

O! my heart *now* believes,

O! the joy it receives!

What a heaven in Jesus's name !

3 'Tis "THE KINGDOM" below

My Redeemer to know ;

The angels can do nothing more

Than to fall at his feet,

And the story repeat,

And the lover of sinners adore.

4 Jesus all the day long

Is my joy and my song :

O that all his salvation might see!

O, sinners, draw nigh!

He did suffer and die,

To redeem you, and set your souls free.

5 On the wings of his love,

I am carried above

All sin, and temptation, and pain ;

I could not believe

That my soul should receive

Such joy in my Jesus's name.

6 O the rapturous height

Of that holy delight

Which I feel in the life-giving blood!

Of my Saviour possess'd,
I am perfectly bless'd,
As if fill'd with the fullness of God!

49

S. M.

- [COME, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.
- 2 The sorrows of the mind
Be banish'd from this place:
Religion never was design'd
To make our pleasures less.]
- 3 Let those object to sing
That never knew our God,
But fav'rites of the heavenly King
May shout their joys abroad.
- 4 Jesus, that rules on high,
And thunders when he please,
That rides upon the stormy sky,
And manages the seas—
- 5 This awful God is ours,
Our Father and our love;
He will send down his heavenly powers
To carry us above.
- 6 There shall we see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.
- 7 And as we onward roll
To that immortal state,
God's kingdom set up in the soul
Does constant joys create.

8 Christ's children here have found
 Glory begun below :
 Celestial fruits on earthly ground,
 From faith and hope do grow.

9 [The hill of Sion yields
 A thousand sacred sweets,
 Before we reach the heavenly fields,
 Or walk the golden streets.

10 Then let our songs abound,
 And every tear be dry ;
 We're marching through Immanuel's ground,
 To fairer worlds on high.]

50

P. M. 11's.

COME, brethren and sisters, that love my dear
 Lord,

CHORUS—*O there is rest, there is rest.*

I pray give attention and ear to my word ;

CHORUS—*O there is rest, there is rest.*

What a wonder of mercy behold now I see !

What a tender, kind Saviour has done for poor me.

(Repeat the last line, and then the chorus—)

O there is rest, there is rest.

2 I was led by the devil, till, lost and distress'd,
 I thought that in torments I soon should be cast ;
 No peace to my conscience, but all misery,
 Till by faith I saw Jesus hang bleeding for me.

3 O sinner, said Jesus, for you I have died ;
 All glory to Jesus, my soul then replied :
 The guilt was removed, my soul did rejoice—
 The blood was applied, the witness and voice.

4 On my low bended knees before Him I did fall,
 All glory to Jesus, who is God over all ;

The heart of his rebel was bursted in twain
To see my dear Jesus on Calvary slain.

5 There was peace now in heaven, and peace upon
earth—

The angels rejoice at a poor sinner's birth ;
Your sins are forgiven, my Saviour did say—

Oh, witness, kind Heaven, on this my birth-day.

6 My soul it was humbled, I fell to the ground ;
The time of refreshing at length I have found ;

O Lord, thou hast ravish'd my soul with thy
charms—

Let me die, like old Simeon, with Christ in my
arms.

51

P. M.

A WAKE, my soul, in joyful lays,
And sing thy great Redeemer's praise ;
He justly claims a song from me ;
His loving-kindness, O how free !

CHORUS.—His loving-kindness,
Loving-kindness,
His loving-kindness, O how free !

2 He saw me ruined by the fall,
Yet loved me notwithstanding all ;
He sav'd me from my lost estate :
His loving-kindness, O how great !

3 Though numerous hosts of mighty foes,
Though earth and hell, my way oppose,
He safely leads my soul along :
His loving-kindness, O how strong !

4 When trouble, like a gloomy cloud,
Has gather'd thick, and thunder'd loud,
He near my soul has always stood :
His loving-kindness, O how good !

- 5 Often I feel my wayward heart
Prone from my Jesus to depart ;
But though I him have oft forgot,
His loving-kindness changes not.
- 6 Soon shall I pass this sinful vale ;
Soon all my mortal powers must fail ;
O ! may my last expiring breath
His loving-kindness sing in death.
- 7 Then let me mount and soar away
To the bright world of endless day,
And sing with rapture as I rise
His loving-kindness in the skies.

52

C. M.

- M**Y God ! the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights !
- 2 In darkest shades, if thou appear,
My dawning is begun !
Thou art my soul's sweet morning star,
And thou my rising sun.
- 3 The op'ning heavens *within me* shine
With joy and sacred bliss,
While Jesus shows his kingdom's mine,
And tells me "I am his !"
- 4 My soul would leave this heavy clay
At his transporting word,
Run up with joy the shining way
T' adore my dearest Lord.
- 5 Fearless of hell and ghastly death,
I'd break through every foe ;
The wings of love, and arms of faith,
Would bear me conqu'ror through.

53

L. M.

JESUS! and shall it ever be
 A mortal man ashamed of thee!
 Ashamed of thee, whom angels praise,
 Whose glories shine through endless days!

CHORUS.—O Jesus! Jesus! is my friend!
 O Hallelujah! Hallelujah!
 Jesus, Jesus, is my friend.

- 2 Asham'd of Jesus! sooner far
 Let evening blush to own a star:
 He shed the beams of light divine
 O'er this benighted soul of mine.
- 3 Asham'd of Jesus! just as soon
 Let midnight be asham'd of noon;
 'Tis midnight with my soul till he,
 Bright Morning Star, bids darkness flee.
- 4 Asham'd of Jesus! that dear friend
 On whom my hopes of heaven depend!
 No, when I blush—be this my shame,
 That I no more revere his name.
- 5 Asham'd of Jesus! yes, we may
 When there's no guilt to wash away,
 No tears to wipe, no good to crave,
 No fears to quell, no soul to save.
- 6 Asham'd of Jesus! O he'll come
 Enthron'd in glory! day of doom!
 Then blood-bought souls who felt no shame,
 In robes of light, shall praise his name.
- 7 Till then—nor is my boasting vain,
 Till then I boast a Saviour slain;
 And O may this my glory be,
 That He is not asham'd of me.

54

C. M.

HOW sweet the name of Jesus sounds
In a *believer's* ear!

It soothes his sorrows, heals his wounds,
And drives away his fear.

2 It makes the wounded spirit whole,
And calms the troubled breast ;
'Tis manna to the hungry soul,
And to the weary, rest.

3 Dear name ! the Rock on which I build ;
My shield and hiding place ;
My never-failing treasury, fill'd
With boundless stores of grace.

4 With thee my prayers acceptance gain,
Although with sin defil'd ;
Satan accuses me in vain,
And I am own'd a child.

5 Jesus ! my shepherd, husband, friend,
My prophet, priest, and king ;
My God, my life, my way, my end,
Accept the praise I bring.

6 Weak is the effort of my heart,
And cold my warmest thought ;
But when I see thee as thou art,
I'll praise thee as I ought.

7 Till then I would thy love proclaim
With every fleeting breath :
And may thy holy, holy name
Refresh my soul in death.

55

P. M. 8's and 7's.

COME, thou Fount of every blessing,
Tune my heart to sing thy grace :

Streams of mercy, never ceasing,
 Call for songs of loudest praise.
 Teach me some melodious sonnet,
 Sung by flaming tongues above:
 Praise the mount—I'm fix'd upon it;
 Mount of thy redeeming love!

2 Here I'll raise mine Ebenezer,
 Hither by thy help I'm come;
 And I hope, by thy good pleasure,
 Safely to arrive at home.
 Thou didst seek me when a stranger,
 Wand'ring from thy fold, O God;
 Thou, to rescue me from danger,
 Interposed thy precious blood!

3 O! to grace how great a debtor
 Daily I'm constrain'd to be!
 Let thy goodness, like a fetter,
 Bind all wand'ring hearts to thee:
 Rock of ages! Lord, I feel it,
 Sure foundation none can move,
 Keep my heart, for thou hast seal'd it,
 Seal'd it with thy dying love.

56

C. M.

ARISE, my soul, my joyful powers,
 And triumph in my God;
 Awake, my voice, and loud proclaim
 I'm purchased with his blood.

2 He rais'd me from the depths of sin,
 The gates of gaping hell,
 And fix'd my standing more secure
 Than 'twas before man fell.

3 The arms of everlasting love
 Beneath my soul he placed,

And on himself, Eternal Rock,
Secured my footsteps fast.

- 4 The city of my blest abode
Is wall'd around with grace:
Salvation for a bulwark stands
To shield the sacred place.
- 5 Satan may vent his sharpest spite,
And all his legions roar ;
Almighty Jesus guards my life,
And bounds his raging power.
- 6 Arise, my soul, awake, my voice,
And tunes of rapture sing ;
Loud hallelujahs shall address
Jesus, my God and King!

57

P. M. 4 lines 7's.

- S**ONS of God, triumphant rise!
Shout th' accomplish'd sacrifice!
Shout your sins in Christ forgiven,
Sons of God, and heirs of heaven!
- 2 Shouts of praise to you belong ;
Listening angels! join the song ;
Sing with us, ye heavenly powers,
Pardon, grace, and glory ours !
 - 3 Love's mysterious work is done ;
Greet we now th' atoning Son ;
Heal'd and quicken'd by his blood,
Join'd to Christ, our Lord and God.
 - 4 Him within we taste below,
Mightier joys ordain'd to know,
When his utmost grace we prove,
Rise to heaven by perfect love.

58

L. M.

JESUS, my all, to heaven is gone ;

CHORUS.—*Glory ! Hallelujah !*

He whom my soul now rests upon ;

Glory ! Hallelujah !

CHORUS.—*O children, praise him !*

O children, praise him !

O children, praise him !

He is your Father, God !

He is my way, and I'll pursue

This holy way till him I view.

- 2 The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness,
I'll go, for all his paths are peace.
- 3 This is the way I long have sought,
And mourn'd because I found it not ;
My grief a burden oft has been,
Because I was not saved from sin.
- 4 The more I strove against his power,
I felt my load and guilt the more ;
'Till late I heard my Saviour say,
Come hither, soul, " I AM THE WAY."
- 5 Lo ! glad I come—and thou, blest Lamb,
Shalt take me to thee, whose I am ;
Nothing but sin have I to give,
Nothing but love shall I receive.
- 6 And now I tell to sinners round,
What a dear Saviour I have found ;
I point to thy redeeming blood,
And cry, " Behold the way to God !"

59

C. M.

JESUS, my portion and my love,
 My everlasting all,
 I've none but thee in heaven above,
 Or on this earthly ball.

2 What empty things are all the skies,
 And this inferior clod?

There's nothing here deserves my joys,
 There's none like thee, my God.

3 In vain the bright, the burning sun,
 Scatters his feeble light;

'Tis Thy sweet beams create my noon,
 Shouldst thou withdraw, 'tis night.

4 And if upon a restless bed,
 Among the shades we roll,
 The dear Redeemer shows his head,
 'Tis morning with the soul.

5 To thee I owe my wealth, and friends,
 And health, and safe abode:
 Thanks to thy name for meaner things;
 There's none like thee, my God.

The Christian's Refuge.

60

P. M. 8 lines 7's.

JESUS, lover of my soul,
 Let me to thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high;
 Hide me, O my Saviour, hide,
 Till the storm of life is past;
 Safe into the haven guide—
 O receive my soul at last!

- 2 Other refuge have I none,
 Hangs my helpless soul on thee;
 Leave, ah! leave me not alone—
 Still support and comfort me!
 All my trust on thee is stay'd,
 All my help from thee I bring;
 Cover my defenceless head
 With the shadow of thy wing.
- 3 Jesus! thou art all I want;
 More than all in thee I find;
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind.
 Just and holy is thy name;
 I am all unrighteousness;
 False, and full of sin I am,
 Thou art full of truth and grace.
- 4 Plenteous grace with thee is found,
 Grace to cover all my sin:
 Let the healing streams abound,
 Keep, O keep me pure within:
 Thou of Life the *fountain* art;
 Freely let me take of thee:
 Spring thou up within my heart,
 Rise to all eternity!

61

S. M.

- J**ESUS, my life, my love,
 To thee, to thee I call:
 I cannot *live* if thou remove,
 For thou art all in all.
- 2 The smilings of thy face,
 How amiable they are!
 'Tis heaven to rest in thine embrace,
 And *nowhere else* but there.

- 3 Nor earth, nor all the sky,
Can one delight afford ;
No, not a drop of real joy,
Without thy presence, Lord.
- 4 Thou art the sea of love,
Where all my pleasures roll :
The circle where my passions move,
And centre of my soul.
- 5 [To thee my spirits fly
With infinite desire :
O let me on thy bosom lie!
Dear Jesus, raise me higher.

62

C. M.

- A** M I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?
- 2 Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sail'd through bloody seas?
- 3 Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?
- 4 Sure I must fight, if I would win ;
Increase my courage, Lord ;
I'll bear the toil, endure the pain,
Supported by thy word.
- 5 Thy saints in all this glorious war
Shall conquer, though they die ;

They see the triumph from afar,
By faith they bring it nigh.

- 6 When that illustrious day shall rise,
And all thy armies shine
In robes of victory through the skies,
The glory shall be thine.

63

P. M. 77, 87, 77, 87.

WORSHIP, and thanks, and blessing,
And strength, ascribe to Jesus!

Jesus alone defends his own
When earth and hell oppress us.

Jesus with joy we witness,
Almighty to deliver;
Our seals set to that He is true,
And reigns a King for ever.

- 2 Omnipotent Redeemer,
Our ransom'd souls adore thee ;
Our Saviour thou, we find it now,
And give thee all the glory.
We sing thine arm unshorten'd,
Brought through our sore temptation :
With heart and voice in thee rejoice,
The God of our salvation !

- 3 Thine arm hath safely brought us
A way no more expected
Than when thy sheep pass'd through the deep,
By crystal walls protected.
Thy glory was our rereward,
Thy hand our lives did cover,
And we, even we, have pass'd the sea,
And march'd triumphant over !

- 4 Thy kingdom's now within us,
And we shall never perish ;

Made sons of God, thou wilt us keep,
 And thy own sheep will cherish.
 We clap our hands exulting
 In thine Almighty favor:
 Thy Love Divine, which made us thine,
 Can keep us thine forever.

64

L. M.

JESUS, into thy hands I fall,
 And thee with arms of faith embrace;
 O King of Glory! thou my all!
 Hast sav'd me, heal'd me by thy grace!
 Now righteous through thy grace I am:
 No condemnation now I dread;
 I taste salvation in thy name;
 Alive in thee, my living head.

2 Still let thy wisdom be my guide,
 Nor take thy flight from me away;
 Still with me let THYSELF abide,
 That I from thee may never stray.
 Let thy word richly in me dwell;
 Thy peace and love my portion be:
 My joy t' endure and do thy will
 Till perfect I am found in thee.

3 Arm me with thy whole armor, Lord!
 Support my weakness with thy might!
 Gird on my thigh thy conqu'ring sword,
 And shield me in the threat'ning fight:
 From faith to faith, from grace to grace,
 So in thy strength shall I go on;
 Till heaven and earth flee from thy face,
 And glory end what grace begun.

65

P. M.*

PRAY, brethren, pray!
 The prayer of faith availeth;
 Pray, brethren, pray!
 On Christ your spirits stay.

CHORUS.

*A few more days of warfare,
 And the Lord will call us home,
 To walk the golden streets
 Of the New Jerusalem.*

2 Sing, brethren, sing!
 Rejoice with joy and gladness;
 Sing, brethren, sing!
 Your songs of triumph bring.

Chorus.

3 Rise, brethren, rise!
 Your souls by faith ascending;
 Rise, brethren, rise!
 Your home is in the skies.

4 Home, brethren, home!
 That home is pure and holy;
 Home, brethren, home!
 No evil there can come.

5 Come, brethren, come!
 We'll travel on together;
 Come, brethren, come!
 We're on our journey home.

6 Come, sinner, too!
 Christ came to save poor sinners;

* For hymn and tune, see Minstrel of Zion, page 30.

Come, sinner, too!

The message is to you.

Oh wait not for to-morrow!

For to-morrow may not come;

Repent, and come with us

To the New Jerusalem.

66

P. M.*

WHY wanderest thou so far from home?
Fly to Jesus!

The vilest of the vile may come:

Fly to Jesus!

CHORUS.

*To the Saviour fly—To his shielding breast—
Fly to Jesus!*

*Lay thy burden there—He will give thee rest;
Fly to Jesus!*

2 The tempter whispers, “yet delay:”
Fly to Jesus!

Resist his wiles, and come to-day;
Fly to Jesus!

3 To-day thy homeward pathway trace;
Fly to Jesus!

Long hast thou toil'd in folly's ways;
Fly to Jesus!

4 Thy toils have only brought thee woes;
Fly to Jesus!

O! tarry not—the door may close;
Fly to Jesus!

5 Come, feast on joys divinely pure:
Fly to Jesus!

Come, and Eternal Life secure;
Fly to Jesus!

67

P. M.*

OUR kindred dear to heav'n have gone,
 We'll meet our friends in glory;
 They landed safe—we'll follow on
 To meet our friends in glory.

CHORUS.

We're marching to glory!
We're marching to glory!
We're marching to glory!
To meet our friends in glory!
We're on our way to Paradise,
To meet our friends in glory.

- 2 Like us they had their cares and fears,
 We'll meet our friends in glory!
 Like us they shed affliction's tears;
 We'll meet our friends in glory!
- 3 They had to fight their passage through,
 We'll meet our friends in glory!
 But conquer'd, as we soon shall do,
 And meet our friends in glory!
- 4 Now they are shining, bright and fair,
 We'll meet our friends in glory!
 Victorious palms with joy they bear;
 We'll meet our friends in glory!
- 5 Safe housed in their eternal home,
 We'll meet our friends in glory!
 They wait till we with songs shall come;
 We'll meet our friends in glory!
- 6 [How happy they, from sorrow free!
 We'll meet our friends in glory!
 And such our happiness shall be;
 We'll meet our friends in glory!

* Minstrel of Zion,

- 7 How bright the crowns their temples bear!
We'll meet our friends in glory!
Like crowns for us are waiting there;
We'll meet our friends in glory!
- 8 What robes they wear before the throne,
We'll meet our friends in glory!
Such glorious robes shall be our own;
We'll meet our friends in glory!
- 9 What harps of gold they all employ,
We'll meet our friends in glory!
Such harps our hands shall strike with joy;
We'll meet our friends in glory!
- 10 What notes divine are on their tongues,
We'll meet our friends in glory!
And raise with them our rapturous songs;
To Jesus—God of glory!
- 11 How green the fields o'er which they rove,
We'll meet our friends in glory!
And range with them those fields above;
We'll meet our friends in glory!
- 12 The hills and vales and groves are fair,
We'll meet our friends in glory!
And live with them forever there;
We'll meet our friends in glory!]
- 13 And oh! there dwells our ONE great Friend!
We'll meet that Friend in glory!
And with him endless ages spend;
We'll meet that Friend in glory!
- 14 Jesus, our God, ascended there
(He is that Friend in glory!)
Our heavenly mansion to prepare;
We'll meet that Friend in glory!
- 15 And now in one united band,
We'll meet our friends in glory!

- We're marching forward, heart and hand,
 We'll meet our friends in glory!
- 16 Though rough the way, 'twill soon be past;
 We'll meet our friends in glory!
 And share their blissful home at last,
 'Through Jesus, "God of glory!"

68

P. M.*

WE are bound for the land of the pure and the
 holy;
 Our souls have been blest with the kingdom of
 God:

Ye wanderers from God, in the broad road of folly,
 Come with us! and go to the Eden above.

Will you go? Will you go?

Oh! say, will you go to the Eden above.

2 In that blessed land neither sighing nor anguish
 Can breathe in the fields where the glorified rove;
 Ye heart-burden'd ones who in misery languish,
 Come with us, and go to the Eden above.

Will you go? &c.

3 Nor fraud, nor deceit, nor the hand of oppression
 Can injure the dwellers in that holy grove;
 No wickedness there—not a shade of transgres-
 sion—

Come with us, and go to the Eden above.

Will you go? &c.

4 No poverty there;—no, the saints are all
 wealthy,

The heirs of His glory whose nature is love;
 Nor sickness can reach them—that country is
 healthy;

Come with us, and go to the Eden above.

Will you go? &c.

- 5 Each saint has a mansion prepared and all furnish'd,
 Ere from this clay house he is summon'd to move;
 Its gates and its towers with glory are burnish'd;
 Come with us, and go to the Eden above.
 Will you go? &c.
- 6 March on, happy pilgrims—that land is before you,
 And soon its ten thousand delights we shall prove;
 Yes, soon we shall walk o'er the hills of bright glory,
 And drink the pure joys of the Eden above.
 We will go: &c.
 Oh! yes, we will go to the Eden above.
- 7 And yet, guilty sinner, we would not forsake thee—
 We halt yet a moment, as onward we move;
 Come unto Jesus—in his arms he will take thee,
 And bear thee along to the Eden above:
 Will you go? &c.
 Oh! say, will you go to the Eden above?
- 8 Methinks thou art now in thy wretchedness saying,
 Oh! who can this guilt from my conscience remove?
 No other than Jesus; then come to him praying,
 "Prepare me, O Lord, for the Eden above."
 Will you go? &c.
 At last, will you go to the Eden above?

69

P. M. 7's and 6's.

O WHEN shall I see Jesus,
 And dwell with him above,

To drink the flowing fountains
Of everlasting love?
When shall I be deliver'd
From this vain world of sin,
And with my blessed Jesus
Drink endless pleasures in?

2 But now I am a soldier,
My captain's gone before—
He's given me my orders,
And tells me not to fear;
To his elect and chosen
A crown of life he gives;
His kingdom builds *within* them,
“Eternal Life” there lives.

3 Through grace, I am determin'd
To conquer, though I die;
And then away to Jesus,
On wings of love I'll fly:
Farewell to sin and sorrow,
I bid them all adieu;
And you, my friends in Jesus,
Your heav'nly way pursue.

4 O do not be discourag'd,
For Jesus is your friend;
And if you lack for wisdom,
He'll not refuse to lend;
Neither will he upbraid you,
Though often you implore;
He'll give you grace to conquer,
And joy forevermore.

5 And if you meet with troubles,
And trials on the way,
Then cast your care on Jesus,
And don't forget to pray.

Gird on the heavenly armor
 Of faith, and hope, and love;
 And when your race is ended,
 You'll joy in him above.

70

P. M. 9's and 8's.

CHRISTIAN! the morn breaks sweetly o'er thee,
 And all the midnight shadows flee;
 Tinged are the distant skies with glory,
 A beacon light hangs out for thee.

CHORUS.

Arise! arise! the light breaks o'er thee!
 Thy name is written on the throne;
 Thy home is in those worlds of glory,
 Where thy dear Jesus reigns alone.

- 2 Jesus is ever kind and gracious,
 His arm will lead thee safe above;
 For thou art in his sight most precious,
 The object of his special love.
- 3 Tossed on time's relentless surges,
 Calmly compos'd and dauntless stand;
 For lo! beyond those seas emerges
 The height that bounds the promised land.
- 4 Christian! behold! the land is nearing,
 Where the wild sea-storm's rage is o'er:
 Hark! how the heav'nly hosts are cheering!
 See! in what throngs they range the shore!
- 5 Cheer up! cheer up! the day breaks o'er thee
 Bright as the summer's noontide ray;
 The starry crowns! and realms of glory!
 Invite thy happy soul away.

71

L. M.

MY dearest friends in Jesus' Love,
Whose hearts the sweetest union prove,
Your friendship's like a drawing band—
Yet we must take the parting hand.

2 Your comp'ny's sweet—your union dear—
Your words delightful to my ear;
And when I find that we must part,
They draw like cords around my heart.

3 How sweet the hours have passed away
Since we did meet to sing and pray;
How loth we've been to leave the place
Where Jesus show'd his smiling face.

4 Ye doubting souls, in faith arise—
Jesus remembers all your cries;
O trust his words, and in that land
We'll no more take the parting hand.

5 How oft we've seen your flowing tears,
When Jesus' love cast out your fears;
The shouts of praise, the heav'nly showers,
Entrancing all your outward powers.

6 O glorious day, O blessed hope!
My heart leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand.

7 But led by Jesus!—God the Lord!—
We'll shout and sing with one accord;
And there with him forever dwell.
So, loving friends, all fare you well.

Ordination Hymn.

72

L. M. *Old Hundred.*

- J**ESUS, Eternal Son! give ear;
 Us with thy flaming eye behold!
 O sanctify thy Overseer,*
 And let his candlestick be gold.
- 2 Still hold the stars in thy right hand,
 And let them in thy lustre glow—
 The lights of a benighted land,
 The angels of thy church below.
- 3 Make good their apostolic boast—
 Their high commission let them prove;
 Be temples of the Holy Ghost,
 And fill'd with faith, and hope, and love.
- 4 Their hearts from things of earth remove;
 Sprinkle them, Lord, from sin and fear;
 Fix their affections all above,
 And lay up all their treasures there.
- 5 Give them an ear to hear thy *word*;
 Thou speakest to the churches now:
 And let all tongues confess *thee* God;
 Let every knee to Jesus bow.

73

S. M.

- H**OW beauteous are their feet
 Who stand on Zion's hill!
 That bring salvation on their tongues,
 And words of peace reveal!
- 2 How charming is their voice,
 (So sweet the tidings are)

* Or Minister.

“Zion, behold thy Saviour king!
He reigns and triumphs here!”

- 3 How happy are our ears
That hear the joyful sound,
Which kings and prophets waited for,
And sought, but never found!
- 4 How blessed are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight.
- 5 The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.
- 6 The Lord makes bare his arm
Through all the earth abroad:
Let every nation now adore
Jesus, the Triune God.

74

S. M.

PRAISE Jesus! the Most High!
Our peace is made with heav'n.
Jehovah, God, came down to die
That we might be forgiven.

CHORUS.—Praise ye the Lord, Hallelujah! &c.

- 2 His precious blood was shed,
His body bruised for sin:
Remember He is heav'nly bread,
And He is heav'nly wine.
- 3 Come, drink this heav'nly blood,
Come, eat this heav'nly bread;

Join every tongue to praise our God,
Whose precious blood was shed.

- 4 The Triune God, the Son,
Gives us His flesh and blood ;
For God Eternal is but ONE :
And Jesus IS that God !

75

C. M.

O FOR a thousand tongues to sing
My dear Redeemer's praise !
The glories of my God and King,
The triumphs of his grace !

- 2 My gracious Master, and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of thy name.

- 3 Jesus! the last "*new name*" of God
The name that conquers hell ;
Our joy and crown—bought with his blood—
He's our Immanuel.

- 4 Jesus! the name that charms our fears,
That bids our sorrows cease ;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

- 5 He breaks the power of cancell'd sin,
He sets the prisoner free ;
His blood can make the foulest clean ;
His blood avail'd for *me*.

- 6 He speaks—and, listening to his voice,
New life the dead receive ;
The mournful, broken hearts rejoice ;
The humble poor believe.

7 Hear him, ye deaf! his praise, ye dumb,
 Your loosen'd tongues employ!
 Ye blind, behold your Saviour come,
 And leap, ye lame, for joy.

76

P. M. 10, 11, 10, 11.

O TELL me no more of this world's vain store,
 The time for such trifles with me now is o'er;
 CHORUS—Hallelujah! Hallelujah!
 Hallelujah to the Lamb!

A country I've found where true joys abound,
 'Tis God's holy kingdom *within me* I've found.

2 No mortal doth know what He can bestow—
 What light, strength, and comfort—go after him, go;
 Lo, onward I move to a city above;
 None guesses how wondrous my journey will prove.

3 Great spoils I shall win from death, hell, and sin,
 'Midst outward afflictions shall feel Christ within:
 And when I'm to die, receive me, I'll cry,
 For Jesus hath loved me, I cannot tell why.

4 But this I do find, we two are so join'd,
 He'll not live in glory and leave me behind:
 So this is the race I'm running through grace,
 Henceforth—till admitted to see my Lord's face.

5 The souls that believe in paradise live,
 And me in that number will Jesus receive:
 My soul, don't delay—he calls thee away;
 Rise, follow thy Saviour, and bless the glad day.

6 And now I'm in care my neighbors may share
 These blessings: to seek them, will none of you
 dare?

In bondage, O why, and death will you lie,
 When one here assures you free grace is so nigh?

77

L. M. Isa. ix. 6.

JESUS! "the Everlasting God!"CHORUS—*He was found worthy.*

He who "alone the Wine-press trod,"

*He was found worthy.**O the bleeding Lamb!**O the bleeding Lamb!**O the bleeding Lamb!**"He was found worthy."*

The "God of Gods" whom we adore,

He was found worthy.

He is our God forevermore.

He was found worthy, &c.

2 He's "Wonderful!" The "Counselor!"

His counsel take! you'll never err;

"The Mighty God!" so he is nam'd;

Yes, "*the dear Son*" has all things fram'd.

3 "The Father Everlasting" call'd,

He sav'd you all, ye disenthral'd;

We are his sons, born through his blood—

Children! behold your "Lord and God!"

4 "The Prince of Peace!" O blissful name!

To be "the Peace," our Jesus came:

"Eternal Life!" His glory veil'd,

"Jehovah" to the cross was nailed.

5 But O He's our "Immanuel!"

Yes, "*God within*" our souls doth dwell;

His Love we feel—a heav'n of bliss,

His Love our tongues can ne'er express.

6 Jesus! the "Name all names above:"

The *last* "*new name*" of God—of Love!

Salvation's in "no other name;"

Apply his blood, ye blind, ye lame.

7 Sinners, for you he bled, he died!
 For you he groan'd, and suff'ring, cried;
 O venture on his love and pow'r—
 He'll give you rest, yea, rest this hour.

8 Who in his name are "born again,"
 To sound HIS PRAISE *cannot refrain*;
 Almighty Jesus! spare thy rod!

CHORUS—*Thou only art worthy,*
 When born of thee! all call thee God.

Thou only art worthy.

O Eternal Lamb!

O Eternal Lamb!

O Eternal Lamb!

Thou art th' Almighty!

78

P. M. 4 lines 11's.

HOW firm a foundation, ye who are the Lords,
 Is laid for your faith in his excellent words;
 What more can he say than to you he hath said,
 You who to his counsel for refuge have fled?

CHORUS—All glory to Jesus! he died on the tree;
 He raised up *this ladder* to glory for me.
 Press forward! press forward! the prize
 is in view,
 And crowns of bright glory are waiting
 for you, &c.

2 In every condition, in sickness and health,
 In poverty's vale, or abounding in wealth,
 At home and abroad, on the land, on the sea,
 As thy days may demand, shall thy strength ever be.

3 Fear not, I am with thee! O be not dismay'd!
 Thy God, I have died, and will still give thee aid;
 I'll strengthen thee, help thee, and cause thee to
 stand,

Upheld by my righteous, omnipotent hand.

4 When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow ;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

5 When thro' fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply ;
The flame shall not hurt thee—I only design
Thy dross to consume, and thy gold to refine.

6 Ev'n down to old age all my people shall prove
My sov'reign, eternal, unchangeable love ;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

7 The soul that on Jesus doth lean for repose,
He will not forsake, or desert to his foes ;
That soul, though all hell should endeavor to shake,
He'll never—no, never—no, never forsake.

79

P. M.

WHAT wondrous love is this, in my soul! in
my soul!

What wondrous love is this, in my soul!

What wondrous love is this, that caus'd the Lord
of bliss

To send this precious peace to my soul, to my soul,
To send this precious peace to my soul!

2 When I was sinking down, sinking down, sink-
ing down,

When I was sinking down, sinking down ;

When I was sinking down, beneath God's righteous
frown,

Christ laid aside his crown, for my soul, for my soul,
Christ laid aside his crown for my soul.

3 See Him in Bethlehem, veil'd in clay, veil'd in
clay,

See Him in Bethlehem, veil'd in clay ;

See God in Bethlehem, without his diadem,

A beauteous infant born, veil'd in clay, veil'd in
clay,

A spotless infant born, veil'd in clay.

4 Ye winged seraphs fly, bear the news, bear the
news,

Ye winged seraphs fly, bear the news ;

Ye winged seraphs fly, like comets through the sky,

Fill vast eternity with the news, with the news,

Fill vast eternity with the news.

5 Ye friends of Zion shout, Jesus' praise, Jesus'
praise,

Ye friends of Zion shout, Jesus' praise ;

Ye friends of Zion's King, with hearts and voices
sing,

And strike each tuneful string in his praise, in his
praise,

And strike each tuneful string in his praise.

6 To God, the blessed Lamb, I will sing, I will sing,

To God, the blessed Lamb, I will sing ;

To God, the blessed Lamb, who is the Great I Am !

While millions join the theme, I will sing, I will
sing,

While millions join the theme, I will sing.

7 And when from earth I'm free, I'll sing on, I'll
sing on,

And when from earth I'm free, I'll sing on ;

And when from earth I'm free, I'll sing and joyful
be,

And through eternity I'll sing on, I'll sing on,

And through eternity I'll sing on.

INVITATION HYMNS.

80

P. M. 6 lines 7's.

HEARTS of stone, relent, relent,
 Break by Jesus' love subdu'd;
 See his body mangled—rent,
 Cover'd with a gore of blood;
 Sinful soul, what hast thou done?
 Murder'd God's Eternal Son!

- 2 Yes, our sins have done the deed,
 Drove the nails that fix'd him there;
 Crown'd with thorns his sacred head,
 Pierc'd him with a soldier's spear;
 Made his soul a sacrifice,
 For a sinful world he dies.
- 3 Will you let him die in vain,
 Still to *death* pursue your God?
 Open tear his wounds again,
 Trample on his precious blood?
 No! with all my sins I'll part,
 Saviour, take my broken heart.
- 4 Take it, Lord, and make me clean,
 Wash me in thy precious blood;
 Make me white and pure within,
 Do, my Saviour! "Lord and God;"
 Jesus! Jesus! set me free,
 Mercy, Lord, is all my plea.

81

P. M. 8's and 6's.

COME, poor sinners, Jesus love,
 He is now propitious;
 If on HIM you do believe,
 You will find him precious.

Jesus *now* is passing by,
Calling sinners to him;
He has died for you and I,
Now look up and view him.

- 2 From his hands, his feet, his side,
Runs a healing fountain;
See the heart-consoling tide,
Boundless as the ocean.
See the living waters move,
O ye sick and dying;
Now resolve to gain his love,
Or to perish trying.

- 3 Grace's store is full, and *free*,*
Humble souls to gladden;
Jesus calls, "Come unto me,
Weary, heavy laden."
Though your sins like mountains high,
Rise and reach to heaven,
Soon as you on me rely,
"All shall be forgiven."

- 4 Drawn by love, I hear one say,
I will go and prove him;
If he takes my sins away,
Surely I shall love him;
Yes, I see the Saviour smile,
He removes my burden;
All is grace, though I am vile,
He has sealed my pardon.

- 5 Streaming mercy, how it flows!
Now I *know*, I *feel* it;
Half has never yet been told,
Yet I want to tell it.

* "*Free*," which means *not to be purchased*.

Jesus' blood has healed my wound,
 O the wondrous story!
 I was lost, but now am found;
 Glory! Glory!! Glory!!!

6 Glory to my Saviour's name!
 Saints do always love him :
 Sinners, you may do the same,
 Only come and prove him.
 Hasten to my Saviour's blood ;
 Feel it, and declare it ;
 O that I could cry so loud
 That all the world might hear it.

7 If no greater joys are known
 In the upper regions,
 I've resolv'd to travel on,
 In this pure religion.
 Heaven now, and heaven then,
 Glory here and yonder,
 Brightest seraphs shout amen,
 While the angels wonder.

82

P. M. 87, 87, 47.

COME, ye sinners, poor and needy,
 Weak and wounded, sick and sore ;
 Jesus ready stands to save you,
 Full of pity, love, and power ;
 He is able,
 He is willing—doubt no more.

2 Now ye needy, come and welcome,
 His free bounty now apply :
 True belief and true repentance
 Are the works that bring you nigh ;
 Without money,
 Come to Jesus Christ and buy

- 3 Let not *conscience* make you linger,
Nor of fitness fondly dream :
All the fitness he requireth
Is to feel your *need* of him ;
This he gives you,
'Tis the Spirit's glimm'ring beam.
- 4 Come, ye weary, heavy-laden,
Bruised and mangled by the fall ;
If you tarry till you're better,
You will never come at all ;
Not the righteous,
Sinners Jesus came to call.
- 5 Agonizing in the garden,
Lo ! your Maker prostrate lies !
On the bloody tree behold him !—
Hear him cry before he dies,
“It is finish'd !”
Sinners, will not this suffice ?
- 6 Lo ! *th' incarnate God* ascending,
Pleads the merit of his blood ;
Venture on him, venture freely ;
Let no other trust intrude ;
None but Jesus
Can do helpless sinners good.
- 7 Saints and angels, join'd in concert,
Sing the praises of the Lamb,
While the blissful seats of heaven
Sweetly echo with his name :
Hallelujah !
Sinners here may do the same.

83

L. M.

MY sufferings all to thee are known,
Tempted in every point like me!
Regard my grief, regard thy own;
Jesus, remember Calvary!

- 2 Remember, Lord, thy earnest prayers!
Thy agony and sweat of blood!
Thy strong and bitter cries and tears!
Thy mortal groan, "My God! my God!"
- 3 For whom didst thou the cross endure?
Who nail'd thy body to the tree?
Did not thy death my life procure?
O let thy bowels answer me!
- 4 Art thou not touch'd with human wo?
Thou didst not die for me in vain.
Dost thou not all my sorrows know,
And claim a share in all my pain?
- 5 Have I not heard, have I not known,
That thou "the everlasting God,"
Whom heaven and earth their Maker own,
Art always faithful to thy word?
- 6 Thou wilt not break a bruised reed,
Or quench the smallest spark of grace,
Till through the soul thy power is spread,
Thy all-victorious righteousness.
- 7 The day of small and feeble things
I know thou never wilt despise;
I know, with healing in his wings,
The Son of righteousness shall rise.
- 8 With labor faint, thou wilt not fail,
Or, wearied, give the sinner o'er;
But, in my heart wilt come and dwell,
And, born of God, I sin no more.

84

P. M. 4 lines 7's.

DEPTH of mercy! can there be
Mercy still reserved for me?

Can my God his wrath forbear?
Me, the chief of sinners, spare?

2 I have long withstood his grace,
Long provoked him to his face;
Would not hearken to his calls:
Grieved him by a thousand falls.

3 Depth of mercy! hear my cry,
Jesus, save me! or I die!
Save me, Lord! thy mercy 's *free*;
Jesus! Saviour! hear my plea.

4 Thou the cup didst drink for me,
O my Saviour, set me free!
Lord, I *cannot* let thee go,
I do love thee! thou dost know.

5 Jesus! O my load remove!
Is not all thy nature love?
Wilt thou not the wrong forget?
Suffer me to kiss thy feet?

6 Leave me not, my God! my God!
Hear me, and apply thy blood;
I do love thee! yes, I'm free,
Glory! Glory! O Glory!!

85

L. M.

SHOW pity, Lord, O Lord, forgive,
Let a repenting sinner live;
Are not thy mercies large and free?
May not a sinner trust in thee?

- 2 My crimes are great, but don't surpass
The power and glory of thy grace ;
Jesus, thy nature hath no bound,
So let thy pard'ning love be found.
- 3 O! wash my soul from every sin !
And make my guilty conscience clean!
Here on my heart the burden lies,
And past offences pain my eyes.
- 4 My lips with shame my sins confess,
Against thy law, against thy grace ;
O wash my soul from every sin,
And let me now thy praise begin.

86

P. M. 4 6's and 2 8's.

- A**RISE, my soul, arise!
Shake off all guilty fears ;
The bleeding sacrifice
In thy behalf appears ;
Upon the throne my surety stands,
My name is written on his hands.
- 2 Jesus, who reigns above,
For me now intercedes ;
His all redeeming love,
And precious blood now pleads ;
His blood atoned for all our race,
And sprinkles now the throne of grace.
- 3 Five bleeding wounds he bore,
Received on Calvary ;
Effectual prayers they pour,
They strongly plead for me ;
Forgive him, O forgive, they cry,
Nor let that ransom'd sinner die.

4 O thou Eternal Son,
 On whom my soul relies;
 Who "trod the press alone,"
 O hear our broken cries!
 Apply thy blood, thy spirit give,
 That all may turn, repent, and live.

5 O *now* our souls baptize
 With fire sent from above!
 That, "born again," we rise,
 And shout redeeming love;
 O glory to the bleeding Lamb!
 My happy soul now feels the flame.

6 Jesus is reconcil'd,
 His pard'ning voice I hear;
 He owns me for his child,
 I can no longer fear;
 With confidence I now draw nigh,
 And Jesus! Jesus! Father! cry.

87

4 lines, 11's.*

A LMIGHTY Redeemer! who died on the tree,
 CHORUS—*O He is God! He is Love!*
 Thou only art holy; there is no God but thee.

O He is God! He is Love!

Before flaming seraphs encircled thy throne,
 Or angels ador'd thee, thou wert God alone.

Repeat the last line of each verse, and then the chorus.

O He is God! He is Love!

2 Unsearchable, thou, in thy glory and might
A Centre Eternal! enthroned in light!
 Through infinite space flow the rays of thy throne;
 All things comprehending—to darkness not known.

* To the tune "Here is no rest."—*Wesleyan Psalmist*, page 98.

3 Eternal thy Sonship—a Trinity thou—
The Godhead of glory! to whom all shall bow:
Thou art self-existing—upholden by none—
The “I Am! that I am!”—Jehovah the Son.

4 O listen, ye mortals! look unto your God!
He died to redeem you—you’re bought with his
blood:

Behold! “the Almighty” on Calvary slain!
O say, will you pierce him? yea, pierce him again?

5 His groans and his cries, shall they all plead in
vain?

(All nature stood mourning when Jesus was slain:)
O sinner, thy *sins* to the cross nail’d thy God;
O come now and wash *in his own precious blood*.

6 O come! he will cleanse you from sin, and all
dross;

(He pardoned the thief while he hung on the cross:)
Come, *while we are singing*—O come, sinner, come!
Come *now*, and be pray’d for!—O come, there is
room!

7 The breth’ren and sisters are waiting for you!
The angels are waiting!—O come, will you go?
All glory to Jesus! HE knocks at your door;
Come, *Jesus* is waiting—Come, live evermore!

8 Delay not! delay not! come forward just now—
In humble prostration, in lowliness bow;
While yet there is mercy, let nothing control,
And “th’ kingdom of God” will be born in your
soul.

88

C. M.

O JESUS, bless! my Saviour, bless!
 For thou hast died for me;
 For sinners thou didst stain thy cross—
 I have no other plea.

*I own I'm base, "my Lord and God," yet mercy's all my plea;
 O wash me in thy hallow'd blood, and set my spirit free!*

2 My burden's sore—Lord, thou dost know,
 Thou didst the light impart;
 Thy blessing pointed out my woe,
 And quickened my poor heart.

3 Before Thee prostrate now I lie,
 My Jesus! Saviour! God!
 A wretched worm! O hear my cry!
 O wash me in thy blood!

4 I plead thy cross! I plead thy blood!
 Thy cries and dying moan—
 I plead thy merits, O my God!
 Wilt thou thy purchase own?

5 Thou didst declare the soul *was* blest
 Who mourned thy face to see;
 Lord, I believe! although opprest—
 O Jesus! set me free!

6 I am not worthy of thy love;
 O whither shall I flee?
 O Jesus! Jesus! Holy Dove!
 I cast myself on thee.

7 I give up all—my heart I give!
 Lord, what else can I do?
 O Glory!—Glory!—I shall live!
 I feel his love doth flow.

*I own I'm base, Jesus, my God! yet mercy's all my plea;
 O hide my nature in thy love, and keep me ever free!*

THE JUDGMENT DAY.

89

P. M.*

THE judgment day is rolling on,
 The judgment day is rolling on ;
 The judgment day is rolling on !
 As fast as time can move.

CHORUS—Oh ! there will be mourning ! mourning,
 mourning, mourning !
 Oh there will be mourning
 At the judgment seat of Christ !

2 “ The Son of Man ! ” the crucified !
 Upon His Throne of Glory see !
 You’ll *then believe* He’s God and Judge—
 But, oh ! ’twill be too late !

3 See ! heav’n and earth before him flee—
 While death and hell, and yawning graves
 Their dead give up—hear ! hear them cry,
 “ Oh ! hide us from His face ! ”

4 This congregation there may part,
 There wives and husbands soon may part,
 There friends and neighbors soon may part,
 May part to meet no more.

5 Parents and children there may part,
 Brothers and sisters there may part,
 Christians and sinners there will part—
 Yea, part to meet no more.

6 The heirs of glory there will meet,
 Saints and angels there will meet,
 The blood-wash’d comp’ny there will meet,
 Will meet to part no more.

CHORUS—O ! there will be glory, &c.

* Tune in the Wesleyan Psalmist, page 56.

DOXOLOGIES.

90

L. M. *Old Hundred.*

JESUS!—from whom all blessings flow!
 Inspire thy creatures here below!—
 Praise Him alone, ye heavenly host!
 The Father, Son, and Holy Ghost.

91

C. M.

ALmighty Jesus! Thee we praise!—
 Thou High and Lofty ONE:
 Thou TRIUNE God, Ancient of Days,
 On the Eternal Throne!

2 O! thou wert once the bleeding Lamb,
 On Calv'ry slain for me;
 Thou'rt now the *glorified* I AM;
 THY GLORY NONE CAN SEE.

3 Jesus! Eternal Son! we pray
 That thou wilt *in us reign*;
 Be thou our Life, our Truth, our Way!
 Dear Lord, thy church sustain!

92

S. M.

"ETERNAL LIFE," and SON,
 Our Father and our God,
 Keep this, thy church, thou HOLY ONE!
 Bought with thy precious blood.

DISMISSION.

And now may "the grace of our Lord Jesus Christ be with you all. Amen."*

* See Rev. xxii. 21. *Note*—Any brother may dismiss a meeting at the proper season.

CHORUSES.

I love Jesus—Hallelujah!
I love Jesus—*yes I do* ;
I *do* love Jesus Christ, my Saviour—
Jesus smiles and loves me too.

Glory! Glory! Glory! Glory!
Hallelujah! God is love. (*Repeat.*)

O Glory! Hallelujah!
O Glory! Hallelujah!
Shout, O Zion! hallelujah!
Shout, O Zion! hallelujah!

Jesus, my all, to heaven is gone,
CHORUS—O Glory! Hallelujah!
He whom my soul now rests upon;
CHORUS—O Glory! Hallelujah!
I feel the fire is burning! Hallelujah!
I feel the fire is burning! Hallelujah!

We're going home, we're going home,
We're going home, to die no more.

Ho! every one that thirsts,
Come ye to the waters!
Freely drink and quench your thirst,
Ye Zion's sons and daughters.

Jesus, my all, to heaven is gone,

CHORUS—We're going to sing hosannah!

He whom my soul now rests upon;

CHORUS—We're going to sing hosannah!

CHORUS—O! the glorious day is rolling on,
rolling on, rolling on—

O! the glorious day is rolling on,

We're going to sing hosannah!

I am bound for the kingdom—

Will you go to glory with me?

Hallelujah! praise ye the Lord!

Praise Jesus! Glory Hallelujah!

O who's like Jesus? O Hallelujah!

Praise ye the Lord!

There's NONE LIKE JESUS! O Hallelujah!

Love and serve the Lord.

O glory! glory!

Glory! Hallelujah!

I am glad that I am born to die.

O there is rest, there is rest.*

O 'tis love in the soul!

O 'tis love in the soul!

It is Jesus, Mount Calvary's Lamb;

O he reigns in my heart!

O we never shall part!

Hallelujah! forever! Amen.†

* To the tune, "Here is no rest."

† To the hymn—"O how happy are they."

There's glory! glory! in my soul—
 'Tis Jesus from above—
 Which makes me praise his name so loud,
 And all his children love.

O Jesus! Jesus! is my friend—
 O hallelujah! Hallelujah!
 Jesus! Jesus! is my friend.

And you'll sing hallelujah,
 And I'll sing hallelujah,
 And we'll all sing hallelujah,
 When we arrive at home.

O the Lamb, the loving Lamb,
 The Lamb of Calvary;
 The Lamb was slain,
 But lives again,
 To intercede for me.

O give Jesus glory,
 For glory is his *own*.

Jesus, the Everlasting God!

CHORUS—*He was found worthy.*
 He who *alone* the wine-press trod;

CHORUS—*He was found worthy.*

O the bleeding Lamb!

O the bleeding Lamb!

O the bleeding Lamb!

He was found worthy.

It takes a *humble soul* to journey in the army of the
 Lord. (Repeat.)

CHORUS—Rain, O rain! O rain, my Saviour!
 Rain, O rain! may the Lord send it down!*

* "He shall come down like rain." See Psal. lxxii. 6.

Glory be to Jesus! Glory be to Jesus!
Come with us, come with us,
Come with us in love!
And we'll all march together
To heaven above.*

O the good old way is the righteous way;
I hope to die in the good old way.

(O) hallelujah! hallelujah!
We are on our journey home.

Hallelujah! praise the Lamb!
He hath purchased our pardon:
We will praise him again
When we pass over Jordan.

Home to glory! Home to glory!
Home to glory we will go;
Home to glory! Home to glory!
Home to glory we will go.

Sing glory, honor to the Lamb,
Salvation he did bring;
All who are wash'd in Jesus' blood,
His glorious praises sing.

O sweet heaven! O sweet heaven!
Jesus! makes my soul complete.

O hinder me not, for I will praise the Lord,
And serve him till I die.

* To the hymn, "O how happy are they."

O here's glory! O here's glory!
O here's glory in my soul.
My *Jesus* makes me happy,
My *Jesus* makes me happy;
Glory to his name! I'm on my journey home.

Sons of God, triumphant rise!
Shout th' accomplished sacrifice!
CHORUS—Praise Jesus! evermore!
Sons of God, triumphant rise! &c.
Praise Jesus! evermore.

O glory! glory to his name!
I feel his love! I feel the flame!
Praise Jesus! evermore.

Jesus, my all, to heaven is gone,
CHORUS—I'm bound to die in the army;
He whom my soul now rests upon;
CHORUS—I'm bound to die in the army.
I am bent, I am bound to die in the army;
To die in the army of the Lord.

All glory to Jesus! who died on the tree—
He raised up *this ladder* to glory for me.
Press forward! press forward! the prize is in view,
And crowns of bright glory are waiting for you—
Are waiting for you, are waiting for you;
And crowns of bright glory are waiting for you.

O how good it is for us to be blest!
And dwell where loving Jesus is.
A little longer here below,
Glory hallelujah!
And then away to glory go!
Glory hallelujah!

Palms of victory! crowns of glory!
Palms of victory! you shall bear.
Shout O glory! O glory!
Palms of victory you shall bear.

O when shall I see Jesus, &c.

CHORUS—O how charming! how charming!
How charming is Jesus;
He is my Redeemer!
My God, and my all.

Jesus, my all, to heaven is gone,
Reign, King Jesus!
He whom my soul now rests upon;
The work is going on.
Reign, King Jesus! Reign victorious!
Reign, King Jesus! The work is going on.

Praise ye the Lord, Hallelujah!
O Jesus praise, Hallelujah!
Hallelujah! Hallelujah! Hallelujah!
Praise ye the Lord!

O heaven, sweet heaven, when shall I see?
O when shall I get home!

Sing on, pray on, ye followers of Immanuel,
Sing on, pray on, ye followers of the Lamb.

And who's like Jesus! And who's like Jesus!
And who's like Jesus! He died on the tree;
He died for you, He died for me,
He died to set poor sinners free;
And who's like Jesus! He died on the tree.

O come and will you go, will you go, will you go,
O come and will you go, where pleasures never die?

If you get there before I do,

CHORUS—Happy! Happy!

Look out for me, I'm coming too ;

CHORUS—Happy in the Lord.

CHORUS—We'll cross the river of Jordan,

Happy! Happy!

We'll cross the river of Jordan,

Happy in the Lord.*

O how precious! O how precious!

Is the sound of Jesus' name ;

O how precious! O how precious!

Is the sound of Jesus' name.

Jesus, my all, to heaven is gone,

CHORUS—O Hallelujah!

He whom my soul now rests upon ;

O Hallelujah!

Be engag'd! be engag'd! O Hallelujah!

Be engag'd—you'll gain the crown—Hallelujah.

I want to go, I want to go, I want to go there too ;

I want to go where Jesus is—I want to go there too.

O tell me no more of this world's vain store ;

The time for such trifles with me now is o'er.

CHORUS—Hallelujah! Hallelujah!

Hallelujah, praise the Lamb.

* Sung to any two appropriate stanzas, Long Metre.

O that will be joyful! joyful! joyful!
 O that will be joyful, to meet to part no more.

Tune in the Wesleyan Psalmist, page 4.

Give me Jesus! give me Jesus! give me Jesus!
 You may have all the world—give me Jesus!

Wesleyan Psalmist, page 53.

O Love Divine, what hast thou done, &c.

CHORUS—O sinner, then thy Saviour see,
 Remember Jesus died for thee.

Wesleyan Psalmist, page 99.

INVITATION CHORUSES.

Turn to Jesus for salvation,
 Sinners, He for you hath died!
 Peace and glory, these he'll give you;
 Come, and feel his blood applied.

Boundless mercy! all who come,
 He will receive, will receive.*

Lord revive us, Lord revive us!
 All our help must come from thee.

I own I'm base, my Lord and God!
 Yet mercy's all my plea;
 O wash me in thy hallow'd blood,
 And set my spirit free.

* To Hymn 80.

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EXTRACT FROM THE XXTH ARTICLE OF FAITH, PAGES 100, 101.

We are determined, through the help of Jesus, to have no *lukewarm*, *Laodicean members* in our church, lest, as Jesus declares of such, "I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot, and as thou art *lukewarm*, and neither cold nor hot, I will *spue thee out of my mouth*." Revelations xv. 16. So much does Jesus loathe such as are lukewarm, or are neither cold nor hot towards him. Therefore, we desire that all the SINGING in this church shall be in the *spirit of Jesus*, and with *life and animation*, and not *drawled out*, as in the formal Laodicean churches. We allow NO CHOIRS OF MUSIC in our churches; but we hold that the tunes and choruses should be simple and child-like, as becometh the Gospel.

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Note.—The hymns numbered 11, 77, 87, and 88, on pages 319, 380, 391, and 393, were composed expressly for this book; also the doxologies, 395.

THE END.

DECLARATION OF MEMBERSHIP,

AND SIGNATURES OF MEMBERS.

We, the undersigned, believe the Faith and Doctrines of the Church of the Eternal Son, as laid down in the foregoing pages of this book: and do adopt them, together with the church government, (recorded in Part Third,) as our Rule of Faith and Practice.

We, the undersigned, believe that we are regenerated, or born again, (according to the declaration of our Lord to Nicodemus, "Ye must be born again,") because we feel that "the Spirit itself beareth witness with our spirit that we are the children of God:"† who "hath TRANSLATED us into the kingdom of his dear Son, in whom we have redemption through his blood," Col. i. 13, 14, even "The blood of his cross." Col. i. 20.

And we further believe that, as children of JESUS, we "shall never perish," as He declares, John x. 28. For, in the language of the apostle, we are fully "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate US," (who are born again,) "from the love of God which is in Christ Jesus our Lord."‡

We believe that the name GOD, means, *the whole Trinity* or "Godhead;" because, our blessed Lord declares, (see Mark xii. 29,) "The first of all the commandments is, Hear, O Israel, the Lord our God is ONE LORD." For this reason there cannot possibly be TWO Lords, nor two *Images* of God. We adore Jesus, (who was crucified, who was dead and buried, and rose on the third day,) as the one only "Lord God of the holy prophets." See Rev. xxii. 6 and 16. We worship him as all the angels and apostles and others worshiped him, and we believe that the Father and the Holy Ghost *Eternally* dwelt in him, the Eternal Son, "bodily." Therefore, we believe Jesus to be, the Triune, the total, and, as the apostle declares, "THE TRUE GOD." 1 John v. 20. And being "*the true God*," we believe that Jesus is the only God in heaven or in earth, even the only God who can be lawfully worshiped by his children. Moreover, we are assured that those who worship the Son, worship the Father, because He declares, "I and my Father are ONE," John x. 30, see xiv. 7; they also worship the Spirit, for "*the Lord is that Spirit*," 2 Cor. iii. 17, and "*the last Adam was made a quickening Spirit*."§ Hallelujah!

Thus believing, WE DO HEREBY ORGANIZE OURSELVES into a branch of THE CHURCH OF THE ETERNAL SON, according to Rule in Part Third, Chapter 1st, pages 130, 131, and do agree to receive no members into fellowship with us, except in accordance with the rule laid down in Chapter Ninth, pages 212 to 229, including the "*short questions to ALL APPLICANTS*."

* John iii. 3-7. † Rom. viii. 16. ‡ Rom. viii. 38, 39. § 1 Cor. xv. 45.

NAME.

RESIDENCE.

SIGNATURES.

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